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ARTICLE I.

REVIVALS.

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Though lately thrust aside by other questions, the subject of Revivals is one of too deep and practical importance to pass out of the attention of the Church. Advocates and opposers alike, feel it to be one of no ordinary interest. We have testimony to this, in the polemic strife which has often raged around the subject. The conflict has been sharp and earnest. Though there is now a lull in the controversy, no one assumes that harmony of judgment and view has been reached. Until the question is settled, its discussion must touch a chord of deep-toned interest in the Church. It is impossible for those who love Zion, to be indifferent to a subject so intensely practical and lying so near the heart of her best welfare.

The present condition of things in our Church, seems to call for renewed attention to it. We have neared a crisis point in the practical relations of the revival question.

VOL. XIX. No. 74. 23

It is plainly an hour of peril. A prejudice and indifference appear to be winning a triumph which reason and argument have failed to gain. Some years ago, the Church was swept by an unusual fervor of revival zeal. Awakenings were numerous and marked, throughout the land. In the attendant excitement, spurious and hurtful manifestations were, without doubt, of no rare occurrence. Measures and machinery of questionable character were often associated with them. These manifestations became the occasion of frequent reproach. Through a failure to discriminate always between the reality of a divine work, and the human excrecence which fastened occasionally on it, the good was evil spoken of, and discouraged. In many cases, the friends of revivals gave too much real ground for these objections. Taking too low and human a view of the whole subject, they probably often claimed and heralded to the Church, as special works of grace, the products of mere machinery and superficial excitement. The human element was thrust unduly into the entire conception and manifestation of a revival. Its true character as a work of God, was frequently obscured, or substituted, by man's confusion and disorder. The false and the true were confounded, and by many the whole thing was passed under sweeping condemnation, and rejected. In a large part of the Church, Revivals fell under suspicion. The obloquy cast upon them by their enemies, caused the confidence of many of their friends to waver, and the Church has seemed to approach the point of losing all faith in their reality, and desire for their manifestation. The feeling of disapprobation toward their abuses, has, in many cases, run into an indiscriminating prejudice against Revivals themselves. Many scarcely believe in them at all as a right and normal development in the life of the Church, or God's method of grace. Labor for them is enervated. Prayer to the Head of the Church for them is hushed in the spirit of unbelief. It might startle us, could we see how near we stand to a fatal crisis on this subject. What if the Church, instead of discriminating between the genuine and the spurious, between the true, which we should seek from God, and the false, which we should not accept from men, should now refuse to recognize what Heaven has appointed for the best life and full victory of the Church? What if we should cast out that which is of God, instead of separating from it, and rejecting, only the

hurtful additions of man? Is there no danger from this source? Is it the right way, when a corrective is to be applied to the perversion of a divine ordinance, to awaken an unreasoning prejudice that shall turn away from the ordinance itself? If the perversion of the ordinance was an evil, its rejection must be far worse. If abuses, sadly associated by a few with God's gracious method of revival, has left some "burnt districts" as memorials of the error, might not a more terrible desolation spread over all the ways of Zion, should we, to avoid what is false and foreign, refuse to recognize and accept what is a genuine and precious work of Heaven? In thus paralyzing the faith and energy of the Church, may we not be drawing on ourselves the operation of the Divine rule indicated in the Scripture, "He did not many mighty works there, because of their unbelief?" Matt. 13 : 58. It seems to us that we are fully warranted in assuming that we have reached a point of much danger to our Church. The subject claims examination in a number of aspects.

I. The Proper Sense of the Word.

The term "Revivals" has been used as expressive of a distinct class of religious awakenings, and is associated with a distinctive theory of the practical method of grace. It assumes that the Word is sometimes made specially efficacious by the Holy Spirit, and thus results in an unusual awakening and numerous conversions. It assumes the occurrence of special refreshings from the presence of the Lord, which become harvest seasons in the Church, when many are brought to Christ and believers are revived. Though objection has been made to the application of the term *Revivals* to these seasons of unusual conversions, and awakened piety in the Church, it is maintained that the designation is legitimate, appropriate, and fully warranted by the language of Scripture.

There are two passages of God's Word, from which the expression is manifestly drawn. That these passages fully authorize the sense in which we use it, will be apparent from a brief examination of them. The first is Ps. 85 : 6. Oppressed with the conviction of the low state of piety in the Church, and recalling how, in earlier times, God had restored the desolations of Zion, the Psalmist raised to heaven the prayer, "Wilt thou not revive us again, that thy people may rejoice in thee?" This plainly refers to a

quickenings of piety among the people of God. It looks to a recovery from spiritual declension in the case of those to whom the new life of grace had once been given. No objection is made to the use of the term "Revival" in this connection. Here it is conceded to be proper. But as employed to denote an occasion of numerous conversions from impenitence and sin, the term is said to be a misnomer and false. This objection is based on the principle that the revival of anything presupposes its previous existence. It is asserted that, as Christian life must exist before it can be revived, all true theological distinctions are confounded in the application of the term to an ingathering of men from the world into the Church. But the second passage, in Hab. 3 : 2, covers this disputed meaning : "*O Lord revive thy work in the midst of the years, in the midst of the years make known, in the midst of wrath remember mercy.*" The petition seeks a revival of God's work. It is manifest here that the phrase *God's work* must determine the breadth of application in the word, revival. The aggregate "work" which God is accomplishing in the midst of the earth, is not alone the preservation, strengthening and quickening of Christians, but the recovery and salvation of sinners. It includes all the great and glorious things that are to be accomplished in, and by, the Church, in its mission as the bearer of grace to the world. It is accomplished through the enlargement and prosperity of the Church. A revival of the aggregate "work" of God, therefore, is just such a season of numerous conversions and increased religious fervor, as we designate in the common use of that term. The Scripture meaning would not be fully met in any refreshing which did not add some souls to the fold of Christ. To limit its application to the simple re-enlivening of Christian life, would present a very contracted and inadequate view of the word. It would empty it of much that the Holy Ghost has included in its proper use. For, the original, *חַיָּה* (Piel form,) to make alive, is accurately translated into *revive*, from the root *revivisco*, to recover to life. Thus, a close examination shows, over against the objection to the use of the word to denote a season of conversions from sin, that it is just in this connection that it has its deepest and most accurate application. "*And you hath he quickened, who were dead in trespasses and sins,*" Eph. 2 : 1. "*Passed from death unto life,*" John 5 : 24. We must, therefore, accept

the term as one whose sense and application have been furnished and defined by the Word of God.

II. Scripture Approval of Revivals.

Not only has the name been supplied and defined, but the thing itself has been approved, by the Divine Word. Revivals appear as an endorsed feature in the midst of the life of the Church.

The very heart of the whole question is reached at this point. If, as some allege, revivals are without the warrant and approval of the Holy Scriptures, we must abandon their defense and surrender the whole ground. God's word must be our guide; and whatever is not sustained by it, either in its direct statements, or through legitimate inference from its teaching, we dare not press as a proper or necessary feature in the life and operations of the Church. It is to be borne in mind that this latter method of endorsement may be as absolute as the former. A positive precept is not always necessary to constitute scripture approval. The doctrine or duty may be one of those first truths that are taken for granted. It may lie as an assumed thing in the whole tenor of Bible statement. It may be the presupposed foundation, on which many precepts and duties are plainly made to rest. It may be constantly *implied*, as the stream implies the fountain, or the fruit implies the tree. It is just as something thus unquestioned, that we find the reality and desirableness of revivals assumed and implied in the Word of God. Their occurrence is spoken of as real, and put as a synonym of blessing to the Church. Record is made of them, bathed in the light of the Divine approval. We are pointed to them as bright spots in the Church's life, and views that have been made peculiarly attractive on the landscape of the Scriptures.

1. In the passages already quoted, the *prayers* assume that the object sought is, indeed, a blessing. Neither Habakkuk, nor the sons of Korah, show any signs of faltering, as if in doubt whether the request were in accordance with God's method of grace, or in the true interests of Zion. The language of the petition is all aglow with the fervors which kindle in the consciousness of seeking a needed and transcendent blessing. Few prayers in the Bible bear evidence of intenser desire, or a more undoubting conviction of the preciousness of the favor sought.

We cannot doubt that God, who loves his Church, and who will be inquired of by the house of Israel to confer His gifts, Himself drew these fervent petitions from the deep hearts of his servants.

2. But such seasons of revival are marked, in the inspired record, as among God's most gracious favors to His Church. The petitions from earth were approved from heaven. As the acceptable sacrifice was answered in the descending fire, the fervent prayer was acknowledged in the given season of refreshing. God has commended revivals to us, by their bestowal as blessings marked with His own signet. No candid reader of the Bible can fail to see that they have been sent as special mercies to His Church. They have been among its happiest experiences in all periods of its living history. In both the Old and New Testaments they stand out in the brightest records of God's goodness to Zion. A great revival took place at Bochim, in the early age of the Judges. The Church was gladdened by another in the days of Samuel. It was an era of reformation and renewed life. The reigns of Hezekiah and Josiah, in Judah, were signalized by general revivals of religion. These great awakenings checked the process of national degeneracy in the kingdom of Judah, and held back the judgment of its overthrow till nearly a century and a half after the destruction of the kingdom of Israel. After the gloomy period during which the Church languished in captivity, and the harps of the faithful were hung on the willows of Babylon, life and light and joy broke up the darkness and depression, in the season of refreshing which Heaven gave to the ministry and labors of Ezra and his co-adjutors. The Spirit breathed on the dead again, and they lived.

It is interesting to note how this revival, which thus became a fact of history (Ezra 7 : 10), was before set forth by God in prophetic symbol and promise. During the captivity, He unfolded to the exiles, through the prophet Ezekiel, the prospect of restoration from their desolation. He gave them a picture and pledge of the Church's revival from deadness and sorrow. The desolate and scattered house of Israel was set forth under the image of a valley of dry bones (Ezek. 37), and faith was cheered in the assurance that it should be revived again and live. The "word of the Lord" should be proclaimed to the dry bones, the Holy Spirit, in answer to prayer, should breathe on

them, and the lifeless skeletons should be re-animated, and stand up again a mighty army of revived and living men. When the prophetic symbol became an historical fact, after the return from captivity, the revived Church felt the pulses of a new and strange joy. The harps were taken from the willows to acknowledge the blessing. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them," Ps. 126 : 1, 2.

3. But it is to the significance of the day of Pentecost, in this connection, that we desire to call particular attention. The peculiar relations of that day, and the character of the wonderful occurrences that marked it, have given it a striking expressiveness on this subject. It presents the point where all the teachings of the Bible upon the subject of revivals shine out in concentrated and comprehensive illumination. This justifies us in giving much space to the teachings of the day of Pentecost throughout this discussion. We desire to ask special attention to the light in which the whole subject is there set.

The Church was then furnished with the fulness of its covenant blessings. The atonement, prefigured for centuries at sacrificial altars, had now been made by an ascended Redeemer. The truths of the gospel had been revealed, and the sacraments appointed. And the day of Pentecost witnessed the bestowal of the last great gift that was needed to complete the saving agencies of the new and final dispensation of God's grace—the gift of the Holy Ghost. It marked the full endowment of the Church, settling it on its New Testament foundations, and inaugurating its glorious work. It was the point to which ages of Divine purpose and human history had been laboring. It was the birth-day of the Christian Church.

That day was signalized by the outpouring of the Holy Spirit, and a gracious awakening of many souls. We take a low and unworthy view of the event, if we regard this as undesigned or fortuitous. We must admit that it lay in the settled purpose of God, to unite the very first life and power of the New Testament Church with such a scene of the Spirit's effusion and numerous conversions. The occurrence must mean much, in the position and relations in which God has placed it. It must be looked

upon as significant of a feature in the dispensation it introduced. When December comes with its freezing breath and whirling snows, it betokens the character of the season that it commences. When May appears with balmy air, robed in flowers and springing fields, it becomes a sign and promise of all the fruitage and riches of Summer. So, God has placed Pentecost, with its three thousand conversions, as speaking symbol at the gate-entrance of the Christian Church. The day in which the Church was "planted," the day in which it began its work and victories, the day in which it was "endued with power," was a day of an all-pervading revival. In that day the Holy Spirit began the revelation of Himself in the midst of the endowed New Testament Church, in the work to which Jesus referred, when he said to his disciples, "It is expedient for you that I go away"—to convince of sin, righteousness and judgment. If revivals before, had been but as feeble manifestations, this was mighty. If before they were to be regarded as unusual and transcendent events, this opening scene *adopts them as part of the normal method of the New Dispensation*. Dr. Schaff, in his History of the Apostolic Church, has given a clear and beautiful expression of this significance of Pentecost: "We have here not an isolated and transient occurrence, but the generative beginning of a vast series of workings and manifestations of God in history," p. 191. Of the same import is the language of Olshausen, *in loco*: "By this latter mode of expression [*ἐξελθὼ ἀπὸ τοῦ πνευματος μου*, from the Septuagint,] the outpouring of the Holy Spirit, powerful and mighty as it was, is yet characterized as a partial effusion; so that the prediction of Joel, in its original form, still remains for the future, when the complete fulness of the Divine Spirit is to be conferred upon the Church." He presents the event as incipient in a dispensation which shall unfold into even more wonderful manifestations. In his exegetical comment on Acts 2 : 39, Dr. Lechler, speaking of "the same gift of the Holy Ghost," already manifested on the day of Pentecost, explains: "It is not restricted to the present moment, but extends to the future, and comprehends the generations in Israel that are still unborn." "It belongs, *πᾶσι τοῖς ἕως μακρὰν*, all nations, *i. e.*, heathens, dwelling at a distance, as many as God shall summon." In the same work, Schleiermacher is quoted with approbation, as teaching that, "The events of the day of Pente-

cost continue to occur even in our age, in order that the Christian Church may be sustained and extended."*

All this is in beautiful harmony with the original meaning of the day of Pentecost as a Mosaic institution. It was the festival of the **FIRST-FRUIITS**. It was the occasion on which the Israelites were to present to God the first-fruits of their crop. The festival, in its relation to the new dispensation, involved a typical significance. This dispensation was to become the reaping time of the preceding economies of preparatory grace. In the spiritual, as well as the natural, harvest, the first-fruits were sample and pledge of the subsequent ingathering. "Then were gathered into the garner of the Church the first-fruits of the Christian faith."† "Now the work of God is finished, henceforth the fruitful experience of it among His people proceeds; and the first-fruits of the Spirit having assuredly been given, He can never withdraw his hand till the whole inheritance of blessing is enjoyed."‡ When God, therefore, took that festival of the *First-fruits*, as the day on which to plant the Church of the risen Redeemer, and made it, through the outpouring of the Spirit, a season of refreshing, which brought life to so many souls that the morning sun found dead in sins, He wrote this characteristic of revival and multitudinous conversions on the very fore-front of Christianity. The writing shines there, to be read by the ages that shall stretch down to the end of time. It seems impossible that any one should look on this scene of the birth-day of the Christian Church, and fail to see that the idea of revivals has been incorporated into the very life of Christianity, and connected with it as normal in the method of the Church's triumphs over the world. Is it not strange that any one, standing in the midst of the stream that has flowed down from that fountain, should be in doubt of revivals, or utter a word of suspicion against their reality or desirableness? In the very beginning of this dispensation, which is peculiarly and distinctively the Dispensation of the Holy Spirit, the ingathering of souls and the victory of the truth, commenced in such a season of renewing and converting power.

* Lange on Acts, Chap. 2.

† Schaff, Hist. Apost. Ch., p. 193.

‡ Fairburn, Typol., vol. II., p. 367.

He who does not believe in them, must have learned his theology in utter forgetfulness of Pentecost, or in disregard of its divine significance, and should drop from his creed the sentence: "I believe in the Holy Ghost."

4. It is not assumed in this, that *all* the manifestations connected with the Spirit's effusion, on the day of Pentecost, are to be looked upon as permanent. The *miraculous* gifts are, in accordance with the almost universal view of the Church, conceded to have been temporary. They were attendants that belonged to that time, and became both authentications of the mission of the apostles, and needed auxiliaries in their peculiar work. They were not the deep essence of the Pentecostal blessing, but only a temporary accompaniment, for a specific and limited purpose. This is made plain by recalling the great object for which, according to prophecy, the Holy Spirit was to be poured out, and for which Jesus declared the Comforter should come. Its comprehensive object was *the salvation of men*, on the basis of the atonement made by Christ. It was to take the things of Christ, and carry on all the great work which, in the economy of grace, it was His office to accomplish in the Church. The conferring of miraculous powers on the disciples, was not the great end of the Spirit's descent, but only as a means to an end. "The proper work of the Holy Spirit, is regeneration, and the entire creative operation of God in the souls of men."* The essential part of that day's manifestation, was the beginning of that work of conviction, conversion and salvation, which He was to continue to the close of the dispensation. The results attending the preaching of Peter, and appearing as a revival, are connected with the necessary work of the Spirit in the matter of men's personal salvation, and, therefore, necessarily continuous and permanent in the Church. Thus, whilst the *miraculous* incidents of Pentecost need not be a permanent characteristic of the New Dispensation, the Spirit's essential work of conviction and conversion, then manifested, *must be*, by force of the ordained order of grace. The instrumentality of tongues and miracles might cease, but that part of the Spirit's operation which attended Peter's preaching, quickened with spiritual life, and added those three thousand souls to the Church, will be continued, in kind, till the

* Ols. on John 7 : 39.

Church militant shall be lost in the Church triumphant. The extent of the blessed work is marked out in the very prophecy quoted on the day of Pentecost: "*I will pour out my Spirit upon all flesh,*" Acts 2 : 17 ; Joel 2 : 28. It is, therefore, utterly unfair and without reason, to object, that this view, which regards the day of Pentecost as furnishing, in this respect, a characterizing feature of the New Dispensation, involves a necessary admission of the repetition or permanence of the gifts of miracles and tongues. It carries with it no such consequence. The objection can have force only with those who fail to distinguish between the great end of the Spirit's effusion and some of its temporary attendants—between the substance of the transaction and some of its accidents.

5. Nor does the admission, that God has incorporated revivals in the method of his grace in the Church, involve a denial of any other manner of the Divine working. There are diversities of operation, by the same Spirit. It is no rejection of the doctrine of single conversions, nor of the renewal and sanctification of the baptized children of the Church, through the appointed "nurture and admonition of the Lord." Our Church has always clearly insisted on this doctrine concerning the children of believers. It rightly presses the duty of training her baptized infant membership as under renewing and saving grace, in the midst of the Church. But it is reasonable to suppose, that the Divine plan with the offspring of Christians, recognized and sealed as Church members in His own holy ordinance, would present some features different from those concerned in the recovery of outsiders to Christ. In the case of both classes, there must, indeed, be the regeneration and sanctification of a fallen nature, and the same Holy Spirit must accomplish the work, but the instrumentalities and means may be differently applied. There can be no room to doubt, that God's method with the offspring of the Church, contemplates such renewal and purification by the Holy Spirit, through the ordained means of grace ; so that they may grow up as Christians. This growth into Christian life and character, is manifestly assumed, in their recognition, by God, as members of the Church, through the sealing sacrament of baptism. It is implied that they are placed in the midst of divine means, by which the Spirit may renew them and cause them to grow up as regenerate men. They are looked

upon as *potentially* regenerate, because under all the ordained means of grace to issue in their regeneration and sanctification in the midst of the Church. But there are millions of men wholly outside of the Church. These need the great salvation. And in the case of thousands of baptized children, the ordained means are not faithfully used, and the contemplated result does not occur. The covenant is not fulfilled, on the human side, and they grow up in disobedience and sin. Now, of both these classes, God may "bring nigh" those that are "far off," one by one. Their conversion, as including the whole change "from death unto life," may occur, not in multitudes, but singly. The Church may enjoy such constant presence and power of the Holy Spirit, that there are "*daily added*" to it such as are saved, Acts 2 : 47. It marks a most blessed prosperity of Zion when this is the case. Such a condition should form the object of the most earnest prayer and effort. And wherever a single heart yields to Christ, there the work of Pentecost is repeated in the small. So far as that soul is concerned, there has been a realization of the *full* saving operation of Pentecostal grace. It has been *saved* by an outpouring of the Spirit upon it. The apostle Paul, in Titus 3 : 5, 6, has distinctly identified the Spirit's saving operation in individual renewals and conversions with that which, on the day of Pentecost, saved thousands together: "According to His mercy He *saved* us by the washing of regeneration and the renewing of the Holy Ghost, which He *shed* (*ἐκέχυεν*, *poured out*), the same word that is used in expressing the Pentecostal effusion, Acts 2 : 17, 18,) on us abundantly, through Jesus Christ." Manifestly the general principle of salvation is here expressed, and is essentially the same in single conversions and scenes of wide-spread awakening. Unquestionably, too, men brought in thus singly, make just as genuine and devoted Christians, as those recovered in what is termed a revival. The disciples gathered quietly, one by one, by Christ, were as truly regenerated and saved, as the multitude so suddenly converted under Peter. Timothy, and Lydia, and the Jailor, were as truly converted as they. It was no disadvantage to them that they were not converted after the manner of Pentecost—nor any advantage. But now, if the effusion of the Spirit may be effectual in the salvation of an individual, why may it not be extended so as to embrace multitudes together? While we recognize and accept these gradual

conquests from the world, can we deny sudden and multitudinous conversions? Is it not plain that these just as truly belong to the method of Christianity, and stand honored by God in its very first victories? Can we look on that marvellous scene of Pentecost without beholding overwhelming proof of this? It would, indeed, appear strange, if Christianity, placed in a world, whose crowded millions are passing in swift generations into eternity, were furnished with no power of progress beyond the occasional winning of a single soul to Christ, according to the painful slowness of most Churches. But that revival on the birth-day of the Church, discloses an energy in the gospel, under the Spirit, to which the Church has apparently become a stranger, if, indeed, it has not lost faith in its very existence. In those three thousand souls raised, in a single day, from a life of sin to holiness, and made to walk in the fear of God and the comfort of the Holy Ghost, we have an exhibition of its power of rapid triumph and extensive ingathering. We are shown on what grand scale it may win its triumphs. The faith of the apostles caught this conception of its power of progress and victory. The zeal of their labors, sweeping the circuit of far off nations, and dotting them over with thriving churches, shows how sublimely it inspired them. For a season this faith remained and wrought. But as the centuries receded from Pentecost, the vision of it grew dim. And is it not now one of the dread facts of the Church's unbelief and feebleness, that it expects, and is satisfied to gather in only slowly—here one and there one, occasionally throughout each year? There is no prayer, or *faith* for large and grand results from the preaching of the word. Prevalent ideas as to what the Holy Ghost is able and willing to do, through the truth, are dwarfed. The Church has lost sight of its power and mission. Unbelief has reduced everything to its own minimum proportions. The word once said on earth, is repeated in heaven: "According to your faith, be it unto you." Ministers are afraid of any unusual, stirring interest, or deep and pervading awakening, and revivals are viewed with suspicion,—as though God had not, centuries ago, impressed them with the seal of His approval and love.

III. The Means of their Occurrence.

No view of Revivals will harmonize with the doctrines

of grace, that does not regard them as truly the work of God. Though they present a human side, both as connected with man's employment of appointed means, and as operating in harmony with the principle of his free agency, the effectual power is Divine. Without doubt, the human and Divine factors in them, have often been confounded. Such confusion has often been exhibited in men's apprehension of the entire doctrine of salvation. The line between God's part, and man's, in the work, has not always been accurately and clearly kept in view. The wide chasm between Augustinianism and Pelagianism, shows the diversity of doctrine that has found advocacy. But the theological questions thus involved, have no *special* relation to the subject of revivals. The true doctrines of grace must be preserved here, just as in other efforts for the salvation of man. As a practical matter, the Scriptures are clear, that, while a human instrumentality is involved, the efficient power is altogether of God. Revivals can, in no sense, be regarded as the products of human machinery. They are not wrought at the will, or by the potency, of man. Mere excitements produced by men, have, indeed, often been falsely dignified by this name, but a true revival is always the work of God. This is its deep and abiding characteristic. It is wrought by Divine power, through divinely appointed means.

The proof of this might be well exhibited by a simple presentation of the universal rule of saving grace. In the recovery and salvation of the sinner, it is *always* by an effectual operation of Divine energy. It is God that works in him, to will and to do. Though but one soul is added to the Church, it is "God that giveth the increase." Each part of the saving operation is of Him,—conviction, regeneration, faith, and the new life. Whatever human instrumentalities He may employ, the efficacious power is wholly, and only, His own. When the work is done, He has done it. Since the Scriptures announce this as a universal principle, it necessarily holds in seasons of pervading revival, as well as in solitary conversions. In double implication, the prayer of Habakkuk, "O Lord, revive thy work," recognizes this principle in this connection; declaring that the work is God's, and desiring that *He* would revive it.

But the agencies and means through which He accomplishes such a work, are best exhibited by recurring to the

two instances already mentioned—the symbolized revival of the Jewish Church in Ezekiel's vision, and the actual revival, in the midst of which the New Testament Church was established. The sharp and precise statements in these two Scriptures, scarcely leave any need of further inquiry. They both picture the season of quickening as coming by the agency of the Holy Spirit, and the instrumentality of the word.

1. *Through the word.* We would expect that the apostolic statement should hold at these times: "*Born again, not of corruptible seed, but of incorruptible, of the word of God,*" 1 Peter 1 : 23. "*Of His own begat He us with the word of truth,*" Jas. 1 : 18. Each example is a striking confirmatory illustration. In Ezekiel's vision, the first step in the revival of the dead Church is given: "Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord," Ezek. 37 : 4. In beautiful appropriateness, the Church's deadness was first to be disturbed by a proclamation of God's word. His word is meant to carry the energy of quickening and life. There is no quickening apart from it. Though not itself the power of conviction and regeneration, it is the instrument. It is through the preached word, as the New Testament prophesying, that the reviving power of God is appointed to reach souls that are dead in sins, and renew the enfeebled life of the Church into vitality and vigor.

The teaching of Pentecost is equally clear and emphatic. The presence of the Spirit that day did not set aside, or dispense with, the truth. The word was then installed into its office. It was inaugurated into its full and proper efficiency. It is ever a tendency of Fanaticism—often manifested by Ignorance in revivals—to undervalue the truth, and depreciate the necessity of sound instruction, under pretence of relying on the Spirit alone, and honoring His independent power. But this is not the teaching of the Pentecostal scene. The Spirit honors the word, by making it the means of all that is done. This is, in accordance with an intimation before given by Christ Himself. He promised that the Spirit should come, not to set aside the necessity of the word, but to "bring all things to remembrance whatsoever He had said." The things of Christ were to be shown to man; and a "tongue of fire" was made the symbol of the Church's conquering power. The apostles were equipped with tongues. Most striking-

ly did it set forth the great instrumentality which was to make men wise unto salvation, and fill the earth with the glory of the Lord. The gracious ingathering of souls that day was the first-fruits from the proclamation of the gospel of the ascended Redeemer. When Heaven was opening the gates of the New Testament Church, and indicating the character and instrumentalities of Christianity, God put honor on His word. The Revival was through means of the Truth. The gathered fruit of three thousand souls, was from a sermon. It fell, as from laden boughs, when the air was stirred by the breath of the fisherman's preaching of God's word.

Most distinctly, therefore, has God indicated His word as the means through which Revivals are to occur. This is the instrumentality, by which the world is to be converted, and the Church made triumphant. Through it men are to be renewed, sanctified and saved. No Revival can be regarded as genuine, when the truth of God is not the means of the awakening. It is the medium of God's saving communications to human minds and hearts. The Holy Spirit is the "Spirit of truth," John 16 : 13. It is, ordinarily, the only seed which He causes to spring up into the fruitage of a regenerate life.

2. *But the occurrence of a Revival, is from the efficient agency of the Holy Spirit.* When Ezekiel saw the symbolic representation of a Church Revival, the result was wrought by the coming of the "Breath"—symbol of the Holy Spirit—and its entrance into them. Thus, after the "word of the Lord" had been proclaimed, the Spirit, as the divine Quickener, filled the valley with a mighty host of living men. But in the scene of Pentecost, the work of the Holy Ghost was more strikingly signalized. The power of those numerous conversions was not inherent in the word. The truth had been preached before. Jesus Himself, the Divine Teacher, speaking as man never spake, whose utterances of truth were unapproachable by any mortal, preached and taught and pleaded through a ministry of three years, but only one here and there, was persuaded to leave all and follow Him. The roll of the disciples, after His ascension, seems to have numbered about one hundred and twenty. But now, under a plain statement of truth by Peter—a single sermon, which is to the Sermon on the Mount but as a little hill to a mighty Alp—vast multitudes are convinced of sin; and, at the close of

the day, three thousand souls are added to the Church. The fact indicates a new and mighty power. Without this power, the preaching of Peter would, probably, have fallen as fruitless as a shower on a desert rock. It was because the Spirit was outpoured, that the gospel came then, "not in word only, but in demonstration and power." This was the reason of the earnest inquiry of so many anxious hearts, "What must we do to be saved?" This was the reason of so many conversions. This was the reason of so many baptisms. This was the power of the Revival.

The truth of human dependence on the Holy Spirit, in the use of the means of grace, does not lie deep enough in the consciousness of the Christian Church. The sense of it should be livelier and more influential. This, however, requires a remembrance of the distinction between the influence of the truth, as such, and the influence of God, in connection with that truth. The saving energy of the Spirit, is not simply an *immanence* in the word, but the operation of an Agent, who uses the word as an instrument. "He shall glorify me: for He shall receive of mine and show it unto you," John 16 : 14. "Whose (Lydia's) heart the Lord opened, to attend to the things which were spoken by Paul," Acts 16 : 14. The Divine influence is spoken of as something different from the influence of the truth itself, 1 Cor. 3 : 6, 7 ; 1 Thess. 2 : 13, *et al.* The question whether the work of the Spirit on the heart is an immediate one, or wrought mediately through the word, is not necessarily involved. In either case the influence is distinct from the mere power of the word. As a higher Agent, the Holy Spirit gives the truth its saving efficacy, and the Church needs an abiding sense of entire dependence on Him for success. While some are trusting to the innate power of the truth, as though saving energy were as inherent in it as light is in the sun-ray, and others are depending on mere means devised by themselves, we must be reminded by the teaching of the Scriptures and the day of Pentecost, that no human expedients will avail of themselves, and even the truth as it is in Jesus, needs this endowment with power from on high to make it effectual for salvation and life from the dead. The Almighty Spirit alone, who gave to Peter's first sermon a success beyond that of his Master's divine ministry, can give to the

Church seasons of refreshing from the presence of the Lord. He alone can convince the world of sin, righteousness and judgment, and cause the word to run and be glorified.

3. The relation of *Prayer* to the enjoyment of a season of renewed life and power in the Church is, also, beautifully intimated in these instances. God will be inquired of by the house of Israel, to do these things for them. Dr. Whedon's striking comment on our Lord's direction to pray for the sending of laborers into His harvest, is fully true in this connection: "Divine operation waits upon human co-operation. God will do, in answer to prayer, what will not be done without prayer. Low faith in the Church, produces slow development of the work of salvation." One direction in the vision of Ezekiel, in order to secure the Revival, is, to pray for the Spirit's quickening presence: "Come, O Breath, and breathe upon these slain, that they may live," Ezek. 37 : 9. It is true, "the wind bloweth where it listeth,"—type of the Spirit's mysterious work in the regeneration and conversion of souls, John 3 : 8,—yet He is made an object of prayer, Luke 11 : 13, 2 Cor. 13 : 14. The wonderful awakening of Pentecost was given, when the disciples had long been with one accord together in prayer, Acts 1 : 14, and 2 : 1. For nine days they had been waiting in prayer for the promised endowment with power. Like an echo to their prayers, came this season of refreshing, in which the preached word was glorified in such abundant fruits.

IV. The Church's Duty in relation to Them.

The general features of the subject, thus passed under hurried review, prepare us to recall some of the duties of the Church in reference to the occurrence of Revivals of religion. These duties, of course, connect with them, on their human side. They mark, therefore, the point of greatest difficulty, and where the widest diversities of opinion and practice have prevailed. No presentation of them, consequently, can be expected to meet the views, or satisfy the minds, of all. Nevertheless, the plain truths thus far stated, the clear doctrines of Scripture, and the teachings of observation and experience, may be regarded as having furnished the data for a satisfactory statement of the most prominent and essential aspects of this part of the subject. The Church's own experience, and a more

rigid application of the teachings of the Divine Word, have corrected many erroneous views and hurtful practices once prevalent in connection with Revivals, and left room for but comparatively little diversity in relation to the chief of these duties.

1. Among the first, unquestionably, is, to cherish an earnest desire for them. This scarcely needs an argument. It requires us, however, to distinguish the true from the false. There are, undoubtedly, often spurious excitements that are classed as revivals. That they are false, is too sadly proved in the results. As the products of mere fanaticism, or human efforts and expedients, they are followed by real spiritual desolation. Instead of the fruitage of righteousness, they leave a track of moral death. This spurious character must always attach to an excitement gotten up by other means than the use of the truth, and reliance on attendant working of the Holy Spirit. These false excitements must necessarily be, as they always have been, most terribly blighting to true piety and the permanent good of the Church. But if the false are to be rejected, the true should be desired. If the spurious are sadly hurtful, the genuine are among the most precious blessings that God bestows upon his Church. They are seasons of the Church's strength and triumph. Its experience is confirmatory of this. The history of Revivals would mark the epochs of its best life and progress. The glorious revival of religion, designated by the emphatic term, THE REFORMATION, was made the power of the Church's recovery and purification, and will send its still enlarging blessing on to the end of time. The Revivals connected with the labors of *Whitfield*, the *Tennents*, *Stoddard*, President *Edwards*, and others, in New England, were exhibitions of the gospel's wondrous power, which Christians rejoice to remember, and which, besides then bringing thousands of souls into the kingdom of Christ, gave to the Church there, the impulse of a new and far-reaching prosperity. The general Revival of 1857-8, beginning in New York, and extending far and wide over our country, added to Zion innumerable trophies of redeeming grace, and quickened a religious activity, which will continue to bless for generations to come. The influence spread across the seas. In all departments of life are men from whose noble Christian character and enterprise, is still shining the light that was kindled in that Revival.

It gave to the ministry scores of talented men, who are engaged in leading others to Christ, and urging on the victories of the cross. All the other true works of grace, of this kind, which God gives, though more circumscribed, become, in their measure and time, seasons of strength, purity and blessing to the Church. Though the actual Revival seems short, the Church, or community, feels the blessing for a long time. The summer shower may be brief, but the living green of the fields gives testimony of the refreshing for months after the cloud has passed. Though often regarded as "temporary excitements," the transient scene of Revival leaves results of enduring blessing. It gives the nerve and vigor of an activity that then turns many desolate places into moral beauty. It opens the fountain, which creates long lines of verdure and fruitfulness through after days.

That abuses have sometimes been connected with Revivals, is no reason why we should not desire a pure and precious work of grace. No doubt, parasitic excrescences may attach to them, and grow upon them. Hurtful extravagances and excesses have often crept in. But these human infirmities may be connected with any other use of the means of grace. If Revivals may be abused, the same is true of all the ordinances of God. It would be hard to name more desolating abuses than have often been permitted to deform man's use of even the Holy Sacraments and the preaching of the word. The remark of Baxter expresses the truth: "The Word of God is divine; but our mode of dispensing it is human: and there is scarcely anything we have the handling of, but we leave on it the print of our fingers." Imperfection and mistakes will attach to man's employment of all the divine instrumentalities and processes of the Church. It is a plain absurdity to refuse to use them, on the ground that through human ignorance and infirmity, their blessings are often marred, or partially destroyed by false admixtures of evil. This is fully true of Revivals. That they are often tarnished by human mismanagement, and some evil may mingle with the good work, producing undesirable results, ought not to abate desire for the manifestation of their real beneficent power. Do men object to fanning breezes that purify the air of summer, because they have sometimes swelled to the destructive tornado? Do they refuse the fructifying shower, either because it does not

rain always, or because it swells a few streams into freshet, sweeping away dams and bridges? Do we cast out the agency of steam, which God has now assigned a wondrous ministry of power and progress in the earth, because we cannot attain a use of it, free from an occasional accident and disaster? The evils of a Revival are only incidental, belonging to the human elements which man's infirmities connect with it; but its enduring substance is a divine work, of such rich and permanent blessedness, as rightly to awaken the ardent desires of every lover of the Church. The Church rejoices in the Reformation despite the Anabaptist disorders which thrust themselves into the movement. It recalls the Revival in New England in the last century, with gratitude, notwithstanding the irregularities that, to some extent, marred the progress of the work. The evil, which was of man, soon passed away. The good, which was of God, entered into the life of the Church's onward power.

Force is added to all this, by a glance at the slowness of the Church's ordinary progress in the absence of Revivals. It is a most painful fact, that in only the regular and accustomed use of the means, with which it has been endowed, its aggressive power on the world is feeble, and its work falls behind the solemn needs of a perishing world. Though some progress is made, will any one believe that it is up to the measure of the gospel's intended, or possible, success? Is it in accordance with apostolic experience? Is it the utmost of the Church's conquering and saving power? An Appeal, published last Fall, by sixty orthodox ministers, headed by Rev. Albert Barnes, calling the Churches to special effort for the revival of religion and the conversion of men, presents some remarkable statements on this subject: "Statistics show that the orthodox Churches in the United States, have not made an average net gain of one member and a half a year for the last eight years, and probably not for the last twenty-five years. Aside from the results of special revival efforts, made by a few Churches, the body of orthodox Churches have not made a net gain of one member each for the last eight years, and probably not for the last thirty years." Such statistics are truly startling, in their revelation of the meagre conquests the Church is making. It would seem that there must be some mistake. At least in our own Church, the success has been a little better. Yet an

examination of the statistics of the last eight years, in the Lutheran Almanac, discloses the fact, that our congregations have not had an average annual gain, above losses, of more than five members each. Apart from the results of special revivals, the increase must have been still less. But even at these figures, is not the work advancing with painful slowness? Should we not long for greater prosperity of the Church and more numerous conversions to Christ? If God has marked Revivals with the seal of His approval, at the opening of our Dispensation, adopting them as normal in the method of Christianity, and thus endowing the Church with a needed power of rapid conquest and triumph, surely every heart that loves Christ and longs for the salvation of the perishing, should be filled with earnest desires for these marked displays of Divine grace.

2. A second duty must be, humble and faithful labor for them. The desire must flow into action. Though God is sovereign, and we cannot limit the mode of His operation, He usually does not manifest these works of grace, irrespective of the employment, by men, of the appointed means. He usually blesses the fervent desire and the faithful effort. No one can read the Acts of the Apostles, without noticing this fact. While working by His ordained means, He wrought by their activities and labors. It was through their working, that He worked. This rule of His operation throws solemn responsibility on His people. They have in their own hands the keys that may unlock the treasures of His grace on the Church.

If Revivals are wrought through the *Word*, Christians should be earnest and faithful in seeking them through this means. The saving truths of the gospel need to be clearly, fully, and forcibly presented, and pressed upon the minds and hearts of men. The gospel must be preached in its purity. The great doctrines of the cross, human guilt, responsibility and danger, and Divine atonement, mercy and grace through Christ, must be brought to bear, for the conviction and conversion of men. The more directly and fully the truth is impressed on the mind, the more confidently may it be expected to accomplish the mission that God has appointed it. There is plain and manifest philosophy in sometimes multiplying the preaching of the word, and, in frequent, or daily, service, holding the truth on the minds, and impressing it on the

hearts of the people. It is a well known principle, that to move men strongly in any direction, the subject must be held continuously and closely upon their attention. The interest grows as the mind dwells upon it. This law of increasing influence must be observed. If the mind is kept looking, steadily, on the mighty and stirring truths of the gospel, and is made, day after day, to face the solemnities of an approaching judgment and eternity, the impression is deepened, the tide of conviction rises, and the sense of duty becomes stronger. The truth forces an audience from the sinner at the bar of conscience. The powers of the world to come wrestle with the soul. God's levers thus get place, to move his moral nature. A condition is secured, in which the Holy Spirit accomplishes His conclusive demonstration, and brings him out of darkness into Christ's marvellous light. Much as has been said, therefore, against the use of a series of extra services, inaccurately denominated a protracted meeting, for the faithful and frequent preaching of the word, it is based on a true and philosophical principle. It is, likewise, in accordance with Scripture. Protracted services, in the great annual Festivals, formed a marked feature in the Jewish Church. A continued daily service of prayer and Christian fellowship, ushered in the Revival of Pentecost. Afterward, as a prolongation of the work, the Church "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," Acts 2 : 42,—*"daily with one accord in the temple,"* 2 : 46,—and *"the Lord added to the Church daily such as should be saved,"* 2 : 47. The whole account implies multiplied services, and a daily holding forth of the word of Christ. St. Paul discoursing day by day in the school (lecture-room) of Tyrannus, at Ephesus, Acts. 19 : 9, is a further illustration of the same principle. He did not confine his preaching of Christ to the Sabbath day, but pressed the truth upon the minds and hearts of men in daily assemblies. This method, blessed in apostolic times, has been largely blessed in the ages of the Church since that day. Both Christians and others are thus called, for a season, to special communion with God's truth. They are made to stop and think. The bands of attention to worldly things are loosed a little. They are besought to be reconciled to God, and give diligence to make their calling sure. Divine truth, in all its effulgence and fulness, is poured on the

mind. Without doubt, this must be regarded as one way of "laboring together with God," for the revival of His work.

The employment of such special services, however, needs to be most carefully guarded against a depreciation of the ordinary and regular means of grace. This is a point that requires to be emphasized. The advocacy of Revivals has too often been associated with an undervaluing of the regular and permanent services of the Church. The stated preaching of the word has been subordinated, the instruction of the young neglected, catechization allowed to fall into disuse, and the Divine plan with the children of the Church, forgotten. A false antithesis has been made between Revivals and the regular means of grace. Often, scarcely any thing has been looked for from the latter. The whole burden of the Church's work was thrown into these seasons of special effort. Many seemed to fall into the dreadful error, of expecting nothing from the truth they preached, and the services they held, except in connection with an extraordinary series of meetings. The regular exercises of the Church were, indeed, kept up, but with little confidence of any marked or decided spiritual results from them. Criminal unbelief turned the preaching and labor of most of the year, into comparative formality and fruitlessness. There was little faith to look for any blessing, and but little came. Spasmodic efforts were allowed to run into a depreciation of the common and permanent ordinances of God's house. We must guard, with jealous care, against any tendency to lower the honor or abridge the efficiency of these. For, they must stand as the permanent and ever-operative power of the gospel in the midst of the Church. They constitute the central column of the Church's life and efficiency. Nothing must be suffered to weaken their power. And the special effort, for an enlarged spiritual awakening, need not do this. It is a wretched misconception, to suppose it must. It is a miserable abuse to allow it to do so. The extra endeavor must not be at the expense of the regular services, but as additional strength to them. The ordinances of the sanctuary ought *always* to be used in expectation of divine blessing. The word should be *always* preached with a view to a Revival of religion, and in confident faith that it will not return void. Why may not a quickening of Christians, or a conversion of sinners

be expected from every sermon? Peter's preaching on the day of Pentecost, was but a single sermon. And the word plainly and fully preached is, indeed, a trenchant and awakening power. In its incisive energy, it is well suited to fulfil the office of a double-edged sword, and penetrate, with separating effect, between the sinner and his sins. In the hands of the Holy Spirit, it may constantly prove the "power and wisdom of God unto salvation."

Fervent and believing *Prayer* must form part of the Church's duty of effort. If the word is effectual only through the Holy Spirit, and His influence is given to those "who ask, special and earnest supplication for this "gift" should be felt to be a solemn obligation on the part of those who love the Church and desire its prosperity. The baneful tendency to rely on human effort, or on the innate potency of instrumentalities, should be crucified, or cut up by the roots, in pleading in deepest sense of dependence, at the throne of grace, for the effusion of the Holy Ghost. The hearts of believers need to be quickened into fervor and strength, by communion with God in the closet, at the family altar, and in the public assembly. While the gospel is addressed to men, prayer should be addressed to God. Thus the Hand is moved, that must do the work. It is plainly a part of the plan of God's grace, to grant special displays of his saving power among those who earnestly seek it. The fervent prayers of His people have been made a great means of carrying on the designs of His kingdom in the world. "The Spirit of grace and *supplication* among believers, usually precedes the converting energy, by which others are caused to "look," savingly, "on Him whom they pierced," Zech. 12: 10. The prevalence of prayer, is the mercury, whose rise or fall indicates the prosperity of the Church. "In Israel, the day of atonement, which was the great day of fasting and prayer, preceded, and made way, for the glorious and joyful feast of tabernacles." So, in the history of Revivals, the season of earnest supplication has conducted to the season of spiritual quickening and conversions. The record of the Church is full of stirring examples. From the Revival of Pentecost, the Revivals under the Wesleys, under Edwards, under the Tennents, and from the Revivals with which our American Churches have since been visited, comes the clear voice of God, "Ask, and ye shall receive."

There is hardly any way in which true Christians, especially in a private capacity, can do so much to promote the work of God, and advance the kingdom of Christ, as by prayer. They thus get near the throne of Power, and their influence there may appear in blessed results, that rejoice the Church and gladden the angels. God seemes now to be waiting to be inquired of, on behalf of His cause. He would have His people lay hold of His Strength. More prayer—far more prayer—self-renouncing and believing prayer, importunate and earnest as Jacob's wrestling with God, at the ford of Jabbok, for the manifestation of His saving power and the revival of religion, is one of the solemn, but much neglected duties, of the Church, at this time. Zion should prove Him herewith, if he will not open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it.

3. The last, but not the least, of the Church's duties in relation to Revivals, is, as far as possible, to separate every false and hurtful method and influence from their management. It seems to have ever been a plan of the Adversary's malice, that when he cannot prevent a good work, he will seek to mar its success, or introduce some damaging elements. In all ages, when "the sons of God" have come together, presenting themselves before the Lord, in efforts for good, "Satan" has "come also among them," with devices to overthrow, or enfeeble, the work. As occasions of unusual excitement and strong emotion, Revivals are peculiarly exposed to the injury of spurious elements and imprudent management. False accompaniments have often shorn them of their true power, and brought them into dishonor. Even during the sowing of the "good seed," the unguarded "enemy" has been allowed to "sow tares." The most promising beginnings have been made fruitless. In the ardor of enthusiasm and the fervency of great zeal, men have, doubtless with the best intentions, employed methods and used expedients, which neither Scripture nor experience would justify. Thus, the work has frequently been dwarfed, or run into sad and damaging extravagances. For the very reason, that a pure Revival is such a transcendent and precious blessing, it should be most carefully guarded against mistaken or hurtful methods. It is a most solemn responsibility, by indiscretions or false directions, to mar the beauty, or de-

stroy the proper efficiency of such a sacred work. We cannot, in any way, more effectually promote the cause of Revivals, than by detecting and excluding all spurious elements and injurious plans. To do this, is the mark of true friendship for Revivals. It is the work of a loving hand. It would save them from reproach. It would secure them to the Church, in all the fulness of their pure and unhindered power. It is the heart of an enemy that is disclosed, when Revivals are confounded with these excrescences and abuses, and reproached for what is no proper part of them.

It has formed no part of the design of this article, to enter into a discussion of the various features of error and perversion, often injuriously connected with these seasons. It would require more space than we have allowed to ourself. Nor is such discussion needed. The Church's experience has already corrected, and is still removing, many things that were unwise and harmful. This is in the line of her holiest duty. If she would realize the best prosperity that God may give through their frequent or constant occurrence, she must combine with her desire and prayer and labor for them, a sedulous and wakeful care in excluding every false means, every doubtful procedure, and all fanatical excesses and unscriptural disorders. Thus she may expect to enjoy them in their purity and power. Then the meagreness of her aggressive success, will be ended in a return of the rapid triumphs of her primitive life. Under constant seasons of Divine refreshing, the days of her feebleness will pass into the years of her strength. She will go on "conquering, and to conquer."

ARTICLE II.

The Conversion of President Edwards, containing a sketch of his early religious history, and the distinguishing operations of the Spirit in his progress in the Divine Life.
FROM A NARRATIVE WRITTEN BY HIMSELF. AMERICAN TRACT SOCIETY.

By Prof. GEORGE BURROWES, D. D., Easton, Pa.

President Edwards left nothing behind him more pre-

cious than this little treatise. All truth is in order to godliness. In him, as should be the case with every believer, and every student, all investigations of truth were made to pour in material for feeding the flame of divine love burning in his heart. Study was, with him, the effort of opening remote springs, and keeping clear the channels, that the living influences of sanctified learning might make him indeed "a tree planted by the rivers of water." This treatise is the bloom, the fruit in which all that profound thought, all those influences, found their legitimate and final development. The hallowed affections breathing in these pages, rich in the beauty of holiness, and fragrant as "the smell of a field which the Lord has blessed," are truly a precious cluster on a choice branch of "the true vine." A kindness would be done, could renewed attention be drawn to the spiritual attainments here portrayed, so healthful, so consistent, so blended with the highest intellectual endowments, so rich in grace and truth. At a time like the present, when the Church is so fully on the alert in biblical learning, in philosophy, in literature, in all that affects the culture and attainments of her ministers and her sons; and when the Holy Spirit is showing, by revivals in various places, his readiness to extend the blessing exceeding abundantly above all that we ask or think;—there seems a fitness in turning to a subject like this, that we may guard against the deceitfulness and snares ever environing the paths of mere intellectual pursuits; and may feel the necessity of seeking all possible influences of the Holy Spirit, by whose power alone all other acquisitions can be made to deepen the holiness and influence of the ministry, the sanctification and power of the Church. There is no development of the Christian life portrayed in these pages, which is not encouraged and enjoined in the Scriptures; none which has been without witnesses in different ages of the Church; none which is not still the privilege of all who will so run that they may obtain.

Any inquiry into the nature of the growth in grace attainable in the more advanced stages of the Christian life, must be interesting to all classes of believers. We may well be anxious to know what is the greatest degree of the love and glory of the Lord Jesus Christ, manifested through the Holy Spirit, in the present world; what are the views and feelings of the soul enjoying this gracious

manifestation. As the divine life is a growth in grace, "first the blade, then the ear, after that the full corn in the ear;" and as the diversity of gifts and appointments in the Church has been arranged "for the perfecting of the saints, till we all come into the measure of the stature of the fulness of Christ," Eph. 4 : 13 ; we are laid under obligations of duty to inquire what is that development of the spiritual life, to which our aspirations and efforts on earth may be directed as their ultimate goal.

Among the things discouraging efforts for growth in grace, is the incredulity of professing Christians concerning the degree of the influences of the Holy Spirit, with the attending fruit of love and holiness, attainable in the present life. Many persons act as though they thought it an offence against the simplicity and truth of piety to do any thing more, during all their days, than barely hope they may possibly be Christians. As our Lord set a little child before his disciples as a type of what should be the spirit of his humble followers, they fail to draw the great lesson of humility and docility alone from this illustration; and act as though supposing it teaches they must not, like little children, grow, but must ever remain babes in Christ. The assurance of hope they seem to consider something which none but presumptuous hands will venture to appropriate. Christian humility is viewed as inseparable from the dwarfishness of spiritual infancy, and from the gloom of a life-long distrust. They think they cannot be humble and consistent without going, like Mr. Ready-to-halt, limping on crutches towards heaven, till laying them aside in the grave. The fountain of the water of life to which "the Spirit and the Bride say, Come," they hang around like the man for eight and thirty years in the porches of Bethesda's pool, without bearing in mind that these healing waters are provided with these sheltering means of grace, only that thereby "the lame may leap as an hart and the tongue of the dumb sing," like the cripple, healed in the name of Jesus at the Beautiful gate of the temple, "walking, and leaping, and praising God." As Satan has ever tried to discredit religion of every degree by numerous and specious counterfeits, we encourage ourselves in our frigid propriety by thinking we are setting a good example in avoiding excitement and excess; and when, in contact with souls whom the Holy Spirit has "filled with all the fulness of God," we will excuse our

own sluggishness by referring this grace, if not to "new wine," at least to mysticism, to nervous debility, to mental weakness, or to an imagination led astray by its own dis-tempered dreams.

This incredulity is the fruit of unbelief, resulting from the remains of indwelling sin, which Satan uses for contesting every step of our advancement towards heaven. The natural heart is prone to disbelieve, or look with suspicion, on every thing in religion, which has not been personally experienced. In a precious revival of religion, a young man, the son of a widow belonging to another Church, was brought under deep, melting, calm impressions by the Holy Spirit. The mother, whose ideas of religion did not seem to go beyond sacramental propriety and forms, was disturbed by the quiet tears and contrite solicitude of her son; and gave as the reason for wishing them checked, that she did not believe in religious excitement, for it could never be lasting. Under religious excitement, she classed the calm inquiry, "What must I do to be saved?" Those of us belonging to a Church which believes in revivals of religion, with the genuine attending feeling in this case repudiated, may fall into the same error, under another form. The native depravity and blindness of soul which led the simple emotion of repentance to be here discountenanced, may prompt us, though truly born again, though fairly advanced in the divine life, to distrust, to view with suspicion, possibly to condemn, measures of the Spirit which we have not enjoyed, and visions of the glory of Jesus, which we have not attained. At different points in our progress, the enemy tries to bar up our paths with unbelief, for preventing us from entering into the green pastures and still waters opened to us by the Shepherd and Bishop of souls. He will persuade the impenitent man, that religion, throughout, is a delusion; or, if not wholly a delusion, all emotion is fanaticism, and the whole of spiritual duty and enjoyment is embraced in the observance of sacraments and forms. After a genuine conversion, he will cripple the individual's spiritual growth by diverting his attention, in various ways, from the necessity of steady advancement, creating the impression that humility is a mawkish modesty which hangs back, and requires to be coaxed and petted forward, instead of "coming with boldness" to the free riches of heavenly grace that all deep religious experience was in-

tended for apostolic days of miracles, and, like the crown-jewels of a kingdom, must be kept and gazed at through an impassable grating; that the lowly heart makes a virtue of doubts and fears, while it is the self-confident who are "not slothful, but followers of them who through faith and patience inherit the promises."

This misapprehension is increased by the impression so generally, though perhaps unintentionally, fostered, that the great end of the ministry, and revivals, is to get persons converted and into the Church. They are made to feel that salvation, rather than sanctification, is the great end of repentance. Once in the Church, they feel they are safe in Christ; and are not still under an equal necessity to continue the same strenuous efforts, as before obtaining a hope, for that "holiness without which no man shall see the Lord." The criterion of success in preaching, especially in protracted meetings, seems to be found in the number professing a hope. The multitude constituting the body of the Church, are very much overlooked; their spiritual edification is treated as of subordinate importance. And these also help forward the evil by meeting too often the earnest young convert with the chilling sentiment, that like others gone before, he, too, will soon find spiritual coldness and decay superseding the fervor of first love to the Lord Jesus; that the greatest blessedness ever to be hoped for, is that experienced on first passing from darkness into God's marvelous light. A clergyman, of whose habits and character the following sentiment is an exponent, once maintained that some of the pulpit efforts of the first year of one's ministerial life, would ever remain among his best intellectual productions. Mere growth in grace carrying therewith the enlightening power of the Holy Spirit on the mind, even without industrious habits of study, would seem more than enough to render unlikely such an opinion. Yet unreasonable as is such a remark, it is not more contrary to what should be expected, than the idea that the best to be looked for in spiritual things, must be found in the opening stage of our Christian life. The meaning of such language is, that the babe in Christ, on first emerging into newness of life, has greater compass and intensity of blessedness, than in any subsequent stages of growth in grace, even than in the full powers of a healthful Christian manhood.

In his efforts to repress advancement in holiness, Satan

will employ means least likely to arouse suspicion. The principle is elsewhere adopted, which the deep penetration of Shakspeare has noticed :

"O cunning enemy, that to catch a saint
With saint dost bait thy hook. Most dangerous
Is that temptation, that doth goad us on
To sin in loving virtue."

The old fable of the golden apples thrown into the course for diverting the racer and causing the loss of the prize, is constantly realized in the spiritual struggles of those who are warned from heaven, "So run that ye may obtain." More specious and tempting than the apples from the garden of the Hesperides, the golden fruits, rich, bright, and beautiful, brought from the groves of literature, philosophy, and learning, and thrown in our path by the same hand which ministered to the first temptation under the tree of knowledge in Eden, still divert attention from the goal of the prize of our high calling, and cause many a soul, even in the pulpit, to lose, while gathering these, the unfading crown of a glorious holiness. Temptation is specially perilous when duty is used as the bait. Any thing answers the purpose of the tempter, that will draw away attention from the vital point in our efforts, the attainment of a deep and absorbing holiness. Better than any thing far-fetched, and therefore likely to arouse suspicion, is that which the enemy may convert to his purpose, as lying obvious and unsuspected in our path. He still uses the fruits of the tree of knowledge as effectively for his purposes, as in Eden. In crippling the holiness of the Church, he feels the essential point for his operations is the ministry. This is, as military men would say, the key of the position. With this in his power, his manœuvre is successful. The piety of the Church will assimilate in complexion and degree, to that which has possession of the pulpit. And hardly any temptation is employed with greater adroitness for deadening the spirituality of the ministry, than is the pursuit of the literary and scientific knowledge necessary in discharging these exalted duties.

The Saviour speaks of the "deceitfulness of riches." Much might be said of the deceitfulness of learning. Like the spirit of self-righteousness, and the blameless morality of impenitent men, the deceitfulness of learning is more dangerous because living and moving in an upland region,

far above the morasses of sensuality, in an atmosphere clear, pure, and bracing to our intellectual nature; while it extends the compass of our reputation among the multitude of cultivated minds, and beguiles our souls by an enjoyment the most refined, apart from godliness, and the more dangerous from this very exquisiteness and refinement. It does by no means follow that, because a person has pleasure in pursuing even theological truth, it is necessarily exerting a sanctifying influence on his heart. The intellectual discernment and the spiritual discernment are two different things. The mind may have a purely intellectual pleasure, which is the higher because found in pursuing these exalted truths; and which may terminate in the mere pleasures of the chase, without a care to use the truth, when overtaken, for any practical purpose. Into the domains of theology and the Scriptures, we may easily carry the spirit of Malebranche: "If I held truth captive in my hand, I would open my hand and let it fly, in order that I might again pursue and capture it." Said Lessing: "Did the Almighty, holding in his right hand Truth, and, in his left, Search after Truth, deign to tender me the one I most prefer; in all humility, but without hesitation, I would request Search after Truth." The Scriptures furnish the noblest metaphysics, the most profound intellectual problems; and, pursued by the intellect alone, they will, like other abstruse studies, give a pleasure, which even he who is ministering at the altar, may, because he is a Christian, mistake for sanctified emotion, when it is nothing more than the metaphysician feels under the excitement of the chase in beating up the thickets in these domains of knowledge. The temptation from this quarter, is specious and dangerous; the man can never lay aside the whole armor of God; he must feel, every moment, the necessity of St. Paul's warning: "Praying always with all prayer and supplication, and watching thereunto with all perseverance," Eph. 6: 18. He must thereby keep up the electric communication between the intellect and the heart, that every truth which makes an impression on the mind, may make its power felt instantaneously, at its ultimate destination, the heart.

Far be it from us to say a word which might seem like discouraging the acquisition of knowledge. When the Holy Spirit goes before, with the blessing of his goodness,

there cannot be too much learning. Sanctified learning we would have without stint or limit. Other things being equal, with the same amount of grace, the more learned man will be the more useful man. We are not discouraging learning; we are only exalting holiness. We are giving a caution against the snare the enemy may weave around our steps, even while exploring not merely nature at large, but that Eden of truth here surrounding the tree of life, the Holy Scriptures. In approaching the tree of knowledge, in this paradise still open to the soul amid the ruins of earth, we should remember that the serpent may still be found, perhaps transformed into an angel of light, amid its branches. The covert of these boughs has ever been, from the first, a favorite lurking place for the destroyer of souls. At the feet of many a votary of learning has he, who used the fruit of this tree so effectively with our first mother, laid an offering, more beautiful than apples of gold in baskets of silver, in which has been concealed a serpent more deadly than the asp, amid the fruits brought to the fated Egyptian queen. So fully is knowledge identified with holiness, with spiritual life, that we are instructed: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent," John 17 : 3. Knowledge is the fuel for feeding the flames of love. Knowledge, of every kind, does, at last, resolve itself into an acquaintance with God. All science leads up to Him; all the truths of science are emanations, rays of light, from Him, the great central sun of all being. And what are all the various branches of learning, already pursued, or hereafter discovered, but the grand highways laid throughout creation, that along them the soul may travel upward into that "light inaccessible and full of glory," where all truth centres, where Jesus, "the way, and the truth, and the life," now glorified, forever dwells. All truth may minister, and was intended to minister, to the growth of our religious affections. To the extent that we may know God, will we cherish his love and seek his glory. Cicero shows the orator should possess, as far as possible, universal knowledge. Much more is this true of the Christian, especially the Christian minister; since he can use "all mysteries and all knowledge," not only for enlivening his eloquence, but for feeding at his heart the holy love which gives his words their living power. Ho-

liness is knowledge. *Bene orasse est bene studuisse*—earnest prayer is effective study.

And why is earnest prayer effective study? Simply because prayer secures to the understanding the influences of the Holy Spirit. Bezaleel was filled with "wisdom, and understanding, and knowledge," by being "filled with the Spirit of God," Ex. 31 : 3. This recorded fact, like the types amid which it is embalmed, stands out for our encouragement to plead the promise, "If any of you lack wisdom, let him ask of God," Jas. 1 : 5. But such is the fascination of the pursuit of learning; such the supremacy the visible now has over the invisible; such the proclivity of the human heart; that we are in danger of exalting learning to the neglect of the Holy Spirit's essential power. Philosophy run mad, is the bane of godliness. As truly is this the case in the present, as in any former age of the Church. In a leading College of our country, under dominant Unitarian influence, the effective mode prevalent for stifling the orthodox sentiments of new-comers has been, to treat with contempt the divinity of Christ, as disreputable for profound thinkers and strong minds. The same deadly protean element of human nature, shows itself in the Church by making young Christian students feel the superior value of philosophy and learning in the intellect, to the fulness of sanctifying grace in the heart; by leading them to think that, in earlier life, at least, they may, without peril and with advantage, reverse the principle, "Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you," Matt. 6 : 33.

The antidote for all this, is a heart filled with the Holy Ghost. Jesus was prepared for his temptation, and for the work of his ministry, by the baptism of the Holy Spirit as he came up from Jordan. The security of our soul is the same Spirit "within us as a fountain of water, springing up into everlasting life." Our debilitated souls, exhausted by sin, need strength, need a spiritual tonic for renewing their strength. And when we are told the love of Jesus is better than wine, Song 1 : 2, the meaning is, that while wine revives the flagging energies of the body, this love does much more renew the wasting energies of the soul. The great Reformer says: *Tria faciunt theologum, oratio, meditatio, tentatio*. But what virtue have prayer, meditation, temptation, apart from the Holy Spirit using

them as instrumentalities? How full and rich are these, viewed as channels for the grace of the Spirit. In prayer, we receive the Holy Ghost; by his enlightening power, thus obtained, we understand the Scriptures in meditation; by his strength we are kept victorious in struggling with the trials which develop and mature our religious character. Only by close union with this blessed Spirit can our souls be kept from drifting away to the rocks and shallows of spiritual decay and superficial piety, by the dangerous and imperceptible currents every where in the tide, over which we are sweeping towards the invisible world. Mental culture apart from the Holy Ghost has ever been a blight of the church. Care must be taken, lest philosophy and pride of intellect cause the Holy Spirit to withdraw from our pulpits and theological schools—leaving us a church, like the second temple of Israel, beautiful in all the wealth, and tracery, and architecture of man, but desolate in spiritual loneliness by the departure of the Shechinah, the glory. The Scriptures studied apart from the enlightening and sobering influences of this Spirit of holiness, issue in rationalism. The study of the inward impulses and workings of man's nature, without the sobering corrective of the Scriptures, leads unstable souls, even while supposing they are following the Spirit, into mysticism and fanaticism. True religious experience must, therefore, ever be known by being the inward work of the Holy Spirit in quiet harmony with the revealed Scriptures. The two cannot be separated. Emotion without the Scriptures begets fanaticism. The study of the Scriptures, without the Spirit, begets rationalism. The word is the instrumentality; the Spirit is the living power which quickens this seed of the word until it makes the wilderness and solitary place of the unrenewed heart, rejoice and blossom as the rose.

The essential thing in religion is the indwelling of the Holy Spirit. He alone builds up the dilapidated ruins of the soul. He gives us newness of life, not by moral suasion, but by his divine influence brought to bear directly on the heart dead in trespasses and sins. He sustains and develops that life by permeating all the secret channels and avenues of feeling, sensation and understanding. The great secret of spiritual health and, growth in holiness, lies in receiving full measures of the Holy Ghost. These are the durable riches which it becomes a virtue

and a duty with avarice to hoard. We go from strength to strength, as we increase in this power of the Spirit. With Samson, we lose our strength, when from us the Lord, the Spirit, has departed. The Holy Ghost may be given in very different measures, to different persons; and, indeed, to the same person, at different times. Our own consciousness is here in harmony with the Scriptures. The law of our Christian life is, that forgetting the things which are behind, we press forward till we "be filled with the Spirit," Eph. 5 : 18. And when St. Paul prays, that "God would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;" this is for producing the following precious results: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God," Eph. 3 : 16. Beginning here with the Holy Ghost with power in the soul, we are led forward from one degree of holy growth and experience to another, through depths and heights of knowledge of the love of Jesus, till we are "filled with all the fulness of God." Coming into the soul like baptizing fire, the Spirit is not partial in his operations. He pervades all our powers, the intellect equally with the affections. He gives light to the understanding; He gives fervor to the heart. Like the fire spoken of by the Baptist, under which symbol He appeared on his first general outpouring, the Spirit of holiness changes into his own pure and fervid nature, those in whom He dwells, transforming the heart, dark and cold by sin, into a glow and flame of love. This fervor will increase with the increase of the influences of the Holy Spirit. While thus pervading, filling the soul, the Holy Spirit does also "enlarge our heart," Ps. 119 : 32. And when the lips of ancient prophecy, touched with a live coal from off the altar, spoke in words of fire, of the Light that should come, and the glory that should follow, one of the precious promises is, "Then thou shalt see; and thy heart shall be filled with the ecstasy of holy trepidation, and shall be enlarged," Isa. 60 : 5. He fills us with all the fulness of God, by filling us, to the limit of our present capacity, with his influences; and then, in that very enjoyment, enlarging our capacity that we may grasp

wider views of the divine glory, and be filled with deeper emotions of redeeming love.

Who then will pretend to say within what limits these influences of the Spirit are restricted in the soul? In all God's manifestations of his glory to his creatures, there must be, even under the brightest circumstances, a hiding of his power. As the glory addressed to the eye of the body may be such as to strike to the earth and blast with blindness, as in the case of Paul; so there may be communications which the soul could not now endure. Moses sheltered in a cleft of the rock, and there able to stand only a very partial unfolding of the passing glory, is an illustration for our instruction under this dispensation of the Spirit. A man born and living till adult years amid the darkness of the Mammoth cave, must be struck blind by sudden exposure to the noon-day sun. We require to have the glory of the Sun of Righteousness let in gradually on our darkened spiritual powers. We must be educated and attuned to the manifestations of God's glory, as the light of heaven. Hence, "the path of the just is as the shining light—the morning twilight—that shineth more and more unto the perfect day,"—literally, "unto the fixed day," noon, when the sun has reached his highest point, and seems there to stand in unabating glory, Prov. 4:18. In this world, we seem, at best, under the twilight of this glory. Yet there may be cases in which, taken up by Jesus to some mount of privileges, the believer may catch a glimpse of the coming glory, shooting a ray from behind the broken clouds and cliffs lying afar along the valley of the shadow of death. We can, therefore, readily believe that the divine glory unfolded by the Holy Spirit, might overshadow the soul here on earth, in a degree that would be overpowering and destroying. He whose workmanship we are in Christ Jesus, knows what measures of the Spirit we need, what our faculties will bear. We rejoice to know that He will bestow these precious manifestations, according to his own love and wisdom; that while "the Lord God is a sun and shield; while the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly," Ps. 84:11. He will not unfold, even His glory, to a degree beyond what our powers can bear, and our sanctification may require. We may reasonably expect, in answer to our largest prayers for being filled with the Spirit, that our Father in

heaven will grant us such measures of grace as are adapted to our powers and our needs, without flooding the soul in such manner as to sweep away or injure the tender growths of holiness; and will shed down the genial light of His glory, attempered to our peculiar dispositions and times,—meanwhile getting us, perchance, on solitary occasions, into the mount, overshadowed with “the excellent glory,” that by things there seen and felt, we may be prepared for fiery trial and for crucifixion to the world; and may realize, that “the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us,” Rom. 8 : 18.

We are backward in cherishing these expectations and in putting forth the energy needed for realizing them, by clinging to the impression that in former dispensations greater measures of the Spirit and brighter manifestations of the glory of Christ were enjoyed by the Church, than can now be hoped for by ordinary believers. Surely the end cannot be less important, less glorious than the means. The fruit may make a less gaudy appeal to the senses than the bloom in full flower; yet all the foregoing beauty constituted merely the phenomena of progress, with its intrinsic value derived from culminating in the nutritious fruit. Everything else during all preceding ages; the patriarchal wanderings; the discipline in the wilderness; the Mosaic ritual; the tabernacle, the temple, the blood of innumerable sacrifices, the mercy-seat, the cherubim; the pillar of fire, the glory; all these, running through four thousand years, were but means for reaching a great end, the dispensation of the Holy Spirit through “Christ the end of the law.” Like the leaves of the bloom falling away as the fruit develops, all those rites and types with their gorgeous ceremonies, make a far more imposing appeal to the bodily senses, than does the dispensation with its fully revealed truth, for which they were created and in which they were appointed to end. When the apostle urged to “leave the principles of the doctrine of Christ, and go on unto perfection,” Heb. 6 : 1, he based the command on the truth, that our dispensation does, on all points, surpass all the preceding dispensations; that in this alone, the dispensation of the Spirit, do all the other dispensations find their perfection. The disposition to value the sensual higher than the spiritual, made it so difficult for the apostle to tear the early Christians away

from the ritualism of their day; this keeps up still a strong proclivity towards ritualism in our own day; this keeps up the error in pious minds that greater privileges and deeper grace than we enjoy, were possessed by ancient saints, who received the truths wrapped up in the unopened husks of the types; and who gazed on those clouds of light which were at best only typical adumbrations of the glory, now conveyed in its substantial essence to our souls through the spirit of Jesus. Showing by logical process that the gospel, while unimposing to the senses, is essentially more glorious than the Mosaic economy, the apostle says, "If the ministration of death, written and engraven in stones, was glorious; how shall not the ministration of the Spirit be rather glorious? For that which was made glorious, had no glory in this respect, by reason of the glory that excelleth," 2 Cor. 3 : 10. The Jewish ritual, though purposely made imposing to human sense, must be said to have no glory, when put in comparison with the unsensuous, but supereminent glory of the gospel.

The privileges now enjoyed, are greater, are more glorious than those of the foregoing dispensations. Moses at the burning bush, the high-priest before the cloud of glory at the mercy-seat, Elijah in the chariot and horses of fire, the disciples on the mount of Transfiguration, had nothing superior to what is now the privilege of every humble saint. We may not see what they saw; but we may feel what they felt. The same truth and glory disclosed to them, is now disclosed to us, only through a different and superior manifestation. They received it through a material type or embodiment, addressed to their senses; we receive the same by the direct influences of the Holy Spirit, through the written word, on our awakened souls. The material form of the old types, has passed away; but the truth embodied in those types, "lives and abides forever," for the instruction of the saints. The material mercy-seat has been displaced by the throne of grace, where He who was shadowed forth by the cloud of glory, welcomes every soul who comes as a priest of God unto Jesus in prayer. With the patriarch, we may never, in the body, wrestle with Jehovah-angel; yet the truth lying wrapped up in that symbolic act, may be repeated daily in the experience of every saint. The chariot and horses of fire may never be repeated to mortal eyes; but the magnificent spiritual

reality there shadowed forth, is repeated at the death-bed of every believer. Faith, with an eye keen for things spiritually discerned, "detects beneath this vail and drapery the lineaments of truth; and takes it to the bosom with that power which is "the substance of things hoped for, the evidence of things not seen," Heb. 11:13. Our apprehension of the truth, under the illumination of the Spirit, cannot be less clear than that of ancient worthies. Moses on the Mount, the disciples in the Transfiguration, could not have had more real joy of heart, than may now be enjoyed by those who behold "the light of the knowledge of the glory of God in the person of Jesus Christ," and have the home of their soul at the mercy-seat in prayer, under the overshadowing influences of the Holy Spirit. What mean the words of Jesus—"Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed?" John 20:29. What language can be more expressive of blessedness, than the words: "Whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory," 1 Pet. 1:8.

The records of the Church show, that there is now possible a degree of growth in grace, wherein the soul, "filled with the Spirit," "filled with all the fulness of God," may "rejoice with joy unspeakable and full of glory." Dr. Archibald Alexander, speaking of the religious experience of the Rev. Thomas Halyburton, says: "Holy affections, thus produced by the contemplation of truth, are the very opposite of enthusiasm. In this case, we see how high the exercises of scriptural piety may rise, without degenerating into any extravagance. Many Christians seem not to know, or believe, that such spiritual discoveries of the beauty of holiness and glory of the Lord, are now attainable; but still there are some, and often those of the humblest class of society, who are privileged with these spiritual discoveries, and prize them above all price." Archbishop Leighton says: "There are, indeed, some kinds of assurances that are more rare and extraordinary, some immediate glances or coruscations of the love of God on the soul of a believer; a smile of his countenance, and this doth exceedingly refresh, yea, ravish the soul, and enables it mightily for duties and sufferings. These he dispenses arbitrarily and fully, when and where he will; some

weaker Christians sometimes have them, when stronger ones are strangers to them, the Lord training them to live more contentedly by faith, till the day of vision come. And there is the other, the less ecstatical, but more constant and fixed kind of assurance, the proper assurance of faith."

President Edwards says: "The first instance that I remember of that sort of inward, sweet delight in God and divine things, that I have lived much in since, was on reading the words, 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen,' 1 Tim. 1: 17. As I read these words, there came into my soul, and was, as it were, diffused through it, a sense of the glory of the Divine Being; a new sense, quite different from any I ever experienced before. This I know not how to express otherwise, than by a calm, sweet abstraction of soul from all the concerns of the world; sweetly conversing with Christ, and wrapt and swallowed up in God. This sense I had of divine things, would often of a sudden kindle up, as it were, a sweet burning in my heart; an ardor of soul I know not how to express. * * Once, as I rode out into the wood, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view that, for me, was extraordinary, of the glory of the Son of God, as Mediator between God and man, and his wonderful, great, full, pure, and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellence great enough to swallow up all thought and conception—which continued, as near as I can judge, about an hour; which kept me the greater part of the time in a flood of tears and weeping aloud. I felt an ardor of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love Him with a holy and pure love, to trust in Him; to live upon Him, to serve and follow Him; and to be perfectly sanctified, and made pure with a divine and heavenly purity. I have, several other times, had views very much of the same nature, and which have had the same effects."

In the life of John Howe, we find this record: "He seemed sometimes to have been got to heaven, even before

he had laid aside that mortality which he had been long expecting to have swallowed up of life. It was observed by some of his flock, that in his last illness, and when he had been declining for some time, he was once in a most affecting, melting, heavenly frame at the communion, and carried out into such a ravishing and transporting celebration of the love of Christ, that both he himself, and they who were at the communion with him, were apprehensive he would expire in that very service." On a blank leaf in his Bible, the following was found in Mr. Howe's handwriting in Latin, of which this is a translation. "After this I had long, seriously, and repeatedly thought with myself, that besides a full and undoubted assent to the objects of faith, a vivifying, savory taste and relish of them was also necessary, that with stronger force and more powerful energy they might penetrate into the inmost centre of my heart, and there being most deeply fixed and rooted, govern my life; and that there could be no other sure ground whereon to conclude and pass sound judgment on my good estate Godward. This very morning I awoke out of a most ravishing and delightful dream, that a wonderful and copious stream of heavenly rays from the Divine Majesty did seem to dart into my open and expanded breast. I have often since, with great pleasure, reflected on that very signal pledge of special divine favor, vouchsafed to me on that memorable day; and have again tasted afresh the same holy delights. But what of the same kind, I sensibly felt through the wonderful kindness of my God, and the most delightful influences of the Holy Spirit, on October 22, 1704, far surpassed the most expressive words my thoughts can suggest. I then experienced an inexpressibly pleasant melting of heart, tears gushing out of my eyes for joy that God would shed abroad his love abundantly through our hearts, and would for this purpose so specially bestow on me his Holy Spirit."

In the life of the Rev. William Tennent, we read: "He was attending the duties of the Lord's day in his own Church, as usual, where the custom was to have morning and evening service with a half hour's intermission. After preaching, he went into the woods for meditation, the weather being warm. While reflecting on the wisdom of God, especially in redemption through the blood of his Son, the subject suddenly opened on his mind with such a flood of light, his views of the glory and majesty of Jeho-

vah were so inexpressibly great, as entirely to overwhelm him, and cause him to fall almost lifeless to the ground. When he had recovered a little, all he could do was to pray that God would withdraw Himself from him, or he must perish under a view of his ineffable glory. When able to reflect on his situation, he could not but abhor himself as a weak and despicable worm; and seemed overcome with astonishment, that a creature so unworthy had ever dared to attempt the instruction of his fellow-men in the nature and attributes of so glorious a Being. Overstaying the usual time, some of his elders went in search of him, and found him prostrate on the ground, unable to rise, and incapable of telling them the cause. They raised him up; and after some time brought him to the Church, and supported him to the pulpit, which he ascended on his hands and knees. He remained silent a considerable time, earnestly supplicating Almighty God—as he told the writer—to hide Himself from him, that he might be able to address the people. He became able at length to stand up, by holding to the desk; and the prayer and sermon that followed melted the whole congregation into tears, and made very lasting impressions on all the hearers.”

The Rev. Dr. Ashbel Green, says in his autobiography: “I ought to state that my gloom was very often relieved greatly by the highest exercises of a spiritual kind I have ever experienced. I was even tempted to impute these very exercises to melancholy itself. But I was made to feel that I could not command them at my own pleasure, and that Satanic influences could not account for their occurrence, without making Satan hostile to his own interests; for their invariable effect was to humble me to the very dust, and to exalt the Redeemer, and to fill the mind with love to God and man in an eminent degree, and a desire to do all in my power to advance the interests of vital piety.” Dr. Jones, his biographer, states: “Several months before his decease, a member of the family was awakened at midnight by a noise in his room, like the sobbing of a person that was weeping. On going to the door, and gently opening it, he was found with his eyes closed and lips moving, as if speaking in whispers with the greatest earnestness, while his cheeks and pillows were wet with tears. When asked, in the morning, without any allusion to what is here mentioned, how he had slept, he answered

that he had a precious night in communion with his Saviour." On the Sabbath before his death, a scene occurred, the same in kind with that above, taken from John Howe. We regret not having room to transfer the account of it to these pages. A like record is found in the life of Dr. Beecher.

The wife of the Rev. Jonathan Edwards, a woman of eminent godliness, thus describes her religious exercises, in the year 1742: "I cannot find language to express how certain the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety, and happiness, and eternal enjoyment of God's immutable love, seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud. The presence of God was so near and so real, that I seemed scarcely conscious of anything else. I seemed to be taken under the care and charge of my God and Saviour, in an inexpressibly endearing manner. The peace and happiness which I hereafter felt, was altogether inexpressible. The whole world, with all its enjoyments and all its troubles, seemed to be nothing; my God was my all, and my only portion. No possible suffering appeared to be worth regarding; all persecutions and torments were a mere nothing.

"At night, my soul seemed to be filled with an inexpressibly sweet and pure love to God, and to the children of God; with a refreshing consolation and solace of soul, which made me willing to lie on the earth at the feet of the servants of God, to declare his gracious dealings with me, and breathe forth before them my love, and gratitude, and praise.

"All night I continued in a constant, clear, and lively sense of the heavenly sweetness of Christ's excellent and transcendent love, of his nearness to me, and of my nearness to him, with an inexpressibly sweet calmness of soul in an entire rest in him. I seemed to myself to perceive a flow of divine love come down from the heart of Christ in heaven into my heart, in a constant stream, like a stream or pencil of sweet light. At the same time, my heart and soul all flowed out in love to Christ, so that there seemed to be a constant flowing and reflowing of heavenly love from Christ's heart to mine; and I appeared to myself to float, or swim, in these bright, sweet beams of the

love of Christ, like the motes swimming in the beams of the sun. My soul remained in a heavenly elysium. I think that I felt each minute, during the continuance of the whole time, was worth more than the outward comfort and pleasure which I had enjoyed in my whole life put together. It was a pure delight which fed and satisfied my soul. It was a sweetness which my soul was lost in.

"In the house of God, so conscious was I of the joyful presence of the Holy Spirit, that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light, and love, and joy in the Holy Ghost, and seemed just ready to go away from the body. I had, in the meantime, an overwhelming sense of the glory of God, as the great eternal all, and of the happiness of having my will entirely subdued to his will. This exaltation of soul subsided into a heavenly calm, and a rest of soul in God, which was even sweeter than what preceded it. My mind remained so much in a similar frame for more than a week, that I could never think of it without an inexpressible sweetness in my soul."

These extracts need not be multiplied. They show the existence of a state of exalted enjoyment, under the fullness of the Spirit, and the nature of the exercises attending such growths in grace. They are the testimonies of persons of the highest intellect and culture; familiar with theology as a science, and with the operations of the Holy Spirit in eminent revivals of religion; given to jealous self-examination, and trained to sift the spurious from the genuine, in manifestations of religious affection. Three of the cases just noticed, are records of an experience had shortly before death. This, therefore, is a state of holy affection possible this side of the grave. If possible at that time, why not possible at earlier periods in the religious life? Numerous believers, persons of sober judgment, unimpeachable godliness, and consistent lives, bear witness that they have had repeatedly, at intervals of greater or less continuance, the same exercises during many years of their life. The words of President Edwards are: "I have lived much in that state since," referring to a time nearly a quarter of a century before his death. Dr. Green speaks of these "highest spiritual exercises as being very often enjoyed." These exercises are precisely such as we are warranted to expect from the promises of God; they have been enjoyed by all classes of

believers, from the highest to the lowest, in the Church; and the consciousness of all enjoying such blessings, accords with the spirit of the promises, that these attainments are open to all who will, with faith and patience, seek to inherit the promises.

What is the character of the views and emotions thronging the soul when thus "filled with the Spirit," "filled with all the fulness of God?" They cannot be better portrayed than in the Tract by President Edwards at the head of this article. They are there sifted and set forth by the most profound and rigorous metaphysics in alliance with the deepest godliness.

There is a deep conviction of the presence and fulness of the Holy Spirit, and an intense hungering and thirsting for deeper measures of his heavenly grace. We feel these emotions have not arisen at our own will; and cannot be made to come at our bidding. They are felt to be sent in answer to prayer, as truly as the baptism of Pentecost; and to arise from an influence without the soul, as certainly as were the tongues of fire from heaven. Perhaps these exercises, when deepest and most abiding, arise in individual hearts most frequently amid the quietude of loneliness, of sorrow, and of secret prayer. They are by no means confined to revivals where, on the multitude, the Spirit comes down "as showers that water the earth." Extensive revivals do often, perhaps generally, begin by the Spirit's fulness falling on scattered souls, wrestling in secret places, for the blessing. Often, like Gideon's fleece, will some solitary soul be dripping with these heavenly dews, when "it is dry on all the earth besides." The consciousness of those thus exercised convinces them that it is the work of the Holy Spirit. This feeling, apart from other things, may not be safe to rely on; but, when found developing in such fruits as the Scriptures declare are fruits of the Spirit, this consciousness becomes evidence the most reliable. With an instinct peculiar to the spiritual life, this consciousness appropriates, as expressive of itself, the words, "My Spirit shall be in him a well of water springing up into everlasting life," John 4 : 14.

We have the witness of the Spirit, that this is no delusion. "The Spirit himself beareth witness with our spirit that we are the children of God," Rom. 8 : 16. And what mean the words: "Now I have told you before it come to pass, that when it is come to pass, ye might believe," John

14 : 29. He had been speaking to them in detail of the mission of the Holy Spirit; and then says, he had been thus explicit in order that when the Spirit came into their hearts, they might not attribute his influence to other causes, but might recognize them as the promised blessing. We are thus convinced of the presence of the Holy Spirit. Comparing these inward exercises with the evidences laid down in the word of God, we can as soon doubt the reality of the surrounding world, as doubt these are the influences of the Spirit. Apart from all bodily and nervous excitement, calm, composed, alone with God, controlled by no outward thing, capable of exciting either sorrow or joy, the heart hitherto unfeeling, so hard, melts down by a power which can be none other than the power of Him, "Which turned the rock into a standing water, the flint into a fountain of waters," Ps 114 : 8. We feel, moreover, that this is a baptism of the Holy Ghost and of fire. Hereby are we "made partakers of the divine nature," "made partakers of his holiness." The Spirit pervading the soul as heavenly fire, changes soul, mind, affections, all our powers, into his own pure, glowing nature; while thought, learning knowledge, all that pours into the heart through the channels of our faculties, is transmuted by this sacred fire, into the purity and beauty of holiness; and makes the flames burn still more intense, that are already blazing with such deep, calm power on the golden altar of the soul, wrapped in this atmosphere of hallowed light.

The soul craves full and overflowing measures of the Holy Spirit, praying without ceasing; and when filled, praying for an increased capacity, an enlarged heart. Prayer is the habitual breathing of the heart. It goes forth from the soul as steadily as the breath goes forth from the body. We fulfil spontaneously the command, "Pray without ceasing." Time was when an effort was needed for tearing ourselves away from worldly duties for secret prayer. Now the current of feeling is in the other direction; we go with an effort from the mercy-seat down to the secular duties of life.

There is an intense eagerness and love for the Scriptures. Instead of weaning us therefrom, these exercises draw us with a power keeping pace with their intensity, to the written word. No sacramental forms, no missal or volume of gatherings from those hallowed pages, can sat-

isfy the healthful cravings of this spiritual life. The soul thus filled with the Holy Ghost, is so attuned as to be touched and thrilled most sensitively by the Scriptures. We are in keen sympathy and unison with the truth. We feel that, from first to last, the Scriptures and the Spirit go hand in hand. Far from any wish to plunge into mysticism, by surrendering to the uncontrolled impulses and vagaries of the inner man, we cling, with a grasp stronger and stronger, to the written word, as the lamp to our path. We know that under the energy of these impulses we are on the right road to Canaan, because they make us look with absorbing earnestness to the Scriptures as our pillar of fire in this wilderness. We can say: "I have esteemed the words of his mouth more than my necessary food," Job 23 : 12. "Thy word was unto me the joy and rejoicing of my heart," Jer. 15 : 16. "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb," Ps. 19 : 10. We enter into Melancthon's words: *Mirabilis in iis voluptas; immo ambrosia quædam cælestis*: Scripture satisfies the soul with holy and wondrous delight: it is a heavenly ambrosia. We begin to apprehend powerfully the depth and glory of the Scriptures. A marvelous facility is enjoyed of seeing into their meaning. Passages, hitherto dark, break open before us with a bewildering fulness and splendor. We find the written word, indeed, an illuminated manuscript, not like those of the dark ages, curiously, yet unmeaningly, adorned by the hand of man; but richly illustrated with glories spiritually discerned, amid the luminous commentary unrolled around the sacred text in the illuminating influences of the Holy Spirit. The language of Bunyan is realized, that he "often saw more in a single text, than he knew well how to stand under." Hitherto the Scriptures have been beautiful and instructive, but, like the most holy place veiled; now the veil seems measurably drawn, and we are thrilled by glimpses of the indwelling glory. With calm, hallowed earnestness, kindled by the Holy Spirit, we range these fields of truth, not with the icy zeal of science, as the geologist scans out-cropping rocks to find their naked formation; but hungering and thirsting for righteousness, we seek the "honey out of the rock, oil out of the flinty rock," living springs, more reviving than "cold waters to the

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thirsty soul," hidden manna clustering on every blade and branch of truth, amid purer than Hermon's dews. Here, while "searching as for hid treasures," we find that which "cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire." Our "delight is in the law of the Lord; and in his law do we meditate day and night." Amid the falling twilight of evening, we strain our aching eyes to read these words of Jesus; with the early dawn of the morning, we hasten, with more than the love of the holy women to the sepulchre, to hang, as embalmed in these pages, over our precious, crucified Lord. Over the entrance to the sacred library, in a temple of Thebes, in Egypt, was the inscription, *Ψυχῆς Ἱατρειὸν*, The Dispensary of the Soul. We find the Scriptures are the Dispensary of the Soul, not as an apothecary's room filled with drugs is a dispensary; but as Eden was a dispensary, filled with all that could delight the senses and feed our powers with the influences, that arrest decay and nourish the development of an immortal life.

There is deep and overwhelming humility. By a mild, calm, gentle emotion, we feel it sweet to go down into the very dust. It is as unreasonable to talk of growth in grace, without growth in humility, as to talk of the development of a tree without corresponding growth of the root. Spurious religious affections, however specious to the eye of man, will be found hollow at the core, where humility should otherwise be healthful and full. True humility consists in having a just knowledge of God and of ourselves; and in taking the position, in relation to God, which such knowledge demands. It is the impulse of a soul subsiding into its own place under the power of the truth, the whole truth, and nothing but the truth revealed by the Spirit of holiness. The humility increases with the illumination of the Spirit. We say with the patriarch: "Now mine eyes seeth thee. Wherefore I abhor myself," Job 42: 5. Manifestations of the glory of Jesus do invariably prompt us, like the apostle at Patmos, to fall at his feet. They humble us in the dust. We go down under a sweet, gentle constraint, till prostrate, "falling down on the face," we feel there, true, exquisite luxury of soul. So deep is the sense of our sinfulness and unworthiness; such is the impression of the holiness of God and of his love to such sinners as ourselves, that gladly would we sink lower, if a place lower than the dust could be found. We

feel with President Edwards: "There was no part of creature holiness of which I had so great a sense of its loveliness as humility, brokenness of heart, and poverty of Spirit; and there was nothing that I so earnestly longed for. My heart panted after this: to lie low before God, as in the dust; that I might be nothing, and that God might be all."

With this is blended deep and melting contrition. The contrite spirit is the heart made sensitive by the Holy Ghost; and, thus affected with deep humility, with God's tender, amazing, unmerited love towards us, and with our unutterable ingratitude towards Him so loving, so gracious, so kind, the heart subsides into melting tenderness, and calmly, spontaneously pours forth its feelings in brokenness of spirit, frequently in tears. There may be humility without contrition. There can be no contrition without humility. Humility and contrition flow infallibly from the presence of the Holy Spirit. Jesus, speaking of the promised Spirit, says of the believer: "We will make our abode with him," John 14: 23. And "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit," Isa. 57: 15. These sister graces, in their melting tones of penitential love, bespeak the assured presence of the Holy One within this spiritual temple. Whatever other feelings may be visible, the Spirit of holiness is not abiding in a heart, where these fundamental emotions are not paramount. The prayer has been fulfilled: "O that thou wouldst rend the heavens, that thou wouldst come down, as when the melting fire burneth," Isa. 64: 1. Our precise feeling is that the heart has gone down like gold under the influence of the melting fire. Our sense of sinfulness and unworthiness is overwhelming; our sense of the love of Jesus is subduing; and our emotion finds relief and blessedness in tears. These tears of contrition are, indeed, precious tears. They are not the tears shed when the soul first convinced of sin, comes a prodigal seeking forgiveness; not the tears of the backslider crushed under the sense of secret or open sin; not the tears shed over lost opportunities and vanished blessings; not the tears shed over the memory and the grave of the beloved dead. Such were not the tears wept by the king of Israel, when he went out from the presence of Nathan the prophet; by Peter, when under the reprov-

ing eye of Jesus, he wept bitterly; by Judas, when he had betrayed the innocent blood; by David, when he sorrowed over the fall of his rebellious son. They are such tears as were shed by her "who was a sinner," and "loved much, because her sins, which were many, were forgiven;" who "stood at the feet of Jesus behind Him, weeping; and kissed his feet, and washed them with her tears," Luke 7: 38. We feel the words of a believer during the past century, who says: "My soul was dissolved into tenderness, and became as melting wax before the fire. A sense of the Divine presence rested on us all, and we were melted into floods of tears." A few hours before her death, Mrs. Graham was seen bathed in tears; and in reply to the anxious inquiry of her friends, she said: "I have no more doubt of going to my Saviour, than if I were already in his arms; my guilt is all transferred; he has cancelled all I owed. Yet I could weep for sins against so good a God: it seems to me as if there must be weeping, even in heaven for sin." Another saint thus drawing near to heaven, on being asked the cause of bursting into tears, said: "Oh it is happiness that makes me weep! I am thinking of Jesus, and how his name charms all the heavenly host. I can think only of Jesus." In his work "On the glory of Christ," in the two precious chapters on "The difference between viewing Christ by faith in this world, and by sight in heaven." John Owen says: "The heart of a believer affected with the glory of Christ is like the needle touched with the lodestone. It can no longer be quiet, no longer be satisfied at a distance from Him. Pantings, breathings, sighings, groanings in prayer, in meditations, in the secret recesses of our minds, are the life of it. Our best estate and highest attainments are accompanied with groans for deliverance. Now groaning is a vehement desire mixed with sorrow for the present want of what is desired. The desire hath sorrow, and that sorrow hath joy and refreshment in it; like a shower that falls on a man in a garden in the Spring; it wets him, but withal refresheth him with the savor it causeth in the flowers and herbs of the garden where he is. And this groaning is one of the choicest effects of faith in this life." "The Spirit himself maketh intercession for us with groanings which cannot be uttered," Rom. 8: 26.

There is intense love to the Lord Jesus, and earnest longings for brighter manifestations of his glory. A lead-

ing characteristic of these exercises is that we look away from ourselves unto Jesus. Self is forgotten in the fullness of his righteousness and the blessedness of his love. No language can be found too strong for expressing the deep intensity of our love. We feel devoutly thankful that the Holy Spirit has himself written down in the Song of Songs, expressions which, if not there found, we might think it presumptuous to adopt as our own; but which, having been thus written for our instruction, we gladly appropriate with the deepest blessedness. So fervent will this love sometimes burn, that we pray with an ancient saint: "Lord withdraw a little, lest the brittle vial of my heart burst by the rays of thy favor darting too strongly." We then long for greater capacity, for an enlarged heart. No prayer is more frequent than the prayer of Moses: "I beseech Thee, shew me thy glory," Ex 33 : 18. There will, at times, be a feeling of home-sickness for heaven. We feel a literal truth in the words of Bunyan: "By reason of the natural glory of the city, and the reflection of the sun-beams upon it, Christian with desire fell sick." We enter into the words of John Howe: "There will be a sickness of the heart, by the delays of what I hope for. They that never felt their hearts sick with the desire of heaven, and the blessedness of that state, cannot conceive of it as a tree of life beforehand, nor ever know what patience in expecting it signifies beforehand." "Blessed are the homesick, for they shall come to their Father's house!"

"Her home is far, O far away;
The clear light in her eyes
Has nought to do with earthly day,
'Tis kindled from the skies.

"Wrapped in a cloud of glorious dreams,
She lives and moves alone;
Pining for those bright bowers and streams,
Where her Beloved's gone."

"Often in private and in public, at home and abroad, in retirement and in business, alone and in society, will he be saying in his own soul, with groanings that cannot be uttered: O that I were thine, Lord Jesus—O that thou wert mine."*

* Witsius De Nom. Jesu.

With this love to Jesus goes, necessarily, love to the brethren, and to all men. Our heart warms to the faintest traces of our Lord's image, even imbedded in deep earthly infirmity; we love all, however wretched, for whom He in love shed his blood. The barriers of bigotry and exclusiveness around the heart, go down; and our holy affection luxuriates in the liberty of gathering to the bosom all members of the true mystical body of Jesus, of following Him into the wilderness to seek and save the lost. There hence results a devoted activity in the service of our Lord. The highest development of life is found to be the highest activity. Devotion to the will and work of Jesus is a spontaneous impulse of such affections. Far from seeking a selfish gratification by withdrawal to the seclusion of the cloister, they prompt us to follow our adored Redeemer, not only into his retirement for prayer amid the night-dews of the lonely mountain, but along the dusty road of daily laborious life. We submit with willing quietness to mortification and trial; we grapple in thankfulness with toil and exhaustion in his service. Amid the struggle and weariness, we can say: "It is God that girdeth me with strength. He maketh my feet like hind's feet. Thou hast also given me the shield of thy salvation: thy right hand hath holden me up, and thy gentleness hath made me great," Ps 18 : 35.

There is a deep impression of the hateful nature of sin; a most delicate sensitiveness to its least approach; and a jealous watch over its advances. Time has been when tornadoes of passion and temptation swept over our soul, driven like the frail bark on Galilee before the tempest; but the voice of Jesus has spoken, "Peace, be still;" and the troubled elements have sunk into unruffled peace. We realize the precious luxury of increasing holiness; and while weighed down more and more with the growing sense of our lingering infirmities, groan more earnestly, with sighs and tears, for a full deliverance from all fellowship with the least shadow of corruption. Like a fountain once surrounded by the desolation of winter and discolored by the agitation of stormy rills, pouring into its bosom, but now, under the influence of spring, with running waters welling up, clear and calm, its border fringed with overhanging flowers, the beauty of heaven reflected in its depths; our soul feels "the winter is past, the rain is over and gone;" is a "fountain of gardens, a well of living

waters," calm, pure, full, bordered with the fruits of the Spirit, more precious than "spikenard, myrrh, and all the chief spices;" and, while "the day breaks and the shadows flee away," reflecting "the bright morning star." We rejoice in the promise: "Blessed are the pure in heart; for they shall see God," Matt 5 : 8. There are times when we can say with Andrew Rivet: "My soul is as a vessel filled with pure water, which no agitation troubles." The exercises of the heart have been taking, more and more, the character of permanent peace. It is that normal, healthful condition of the soul, which is the result of holiness, of perfect love," 1 John 4 : 18; of the peace promised by Jesus: "Peace I leave with you, my peace I give unto you," John 14 : 27. "And the peace of God which passeth all understanding, shall keep your hearts and minds in Christ Jesus," Phil. 4 : 7. It is the peace of full assurance, of perfect love. "I know not," says Herman Witsius, "whether anything more delightful and pleasant can be desired in this life, than the full assurance of our faith, which entirely calms the conscience, and delights it with the ineffable sweetness of consolations. This begets 'a joy unspeakable and full of glory,' whereby St. Peter testifies: 'Though now not seeing, yet believing, they rejoice.' Nothing exceeds this joy in efficacy, for it penetrates into the inmost soul, and is alone sufficient to sweeten the most bitter of all afflictions, and easily dispel the greatest anguish of soul. Nothing is more pure. It does not discompose the mind, unless in a salutary, wise, and holy manner; that, having no command of itself, but, being full of God, and on the very confines of heaven, it both feels and speaks above the capacity of a man. The more plentifully one has drunk of this spiritual nectar, though he may appear delirious to others who are unacquainted with those delights, he is the more pure, and wise, and happy. Nor does God at all times deal out this joy with a sparing hand. He sometimes bestows it in such plenty on his people, that they are almost made to own themselves unable to bear such heavenly delight on earth."

'This is a state reached through trials correspondingly great and distressing; through painful temptations; through bitter agonies of heart; through crucifixion to the world, where the nails are often driven by hands we have labored only to bless. "Great temptations triumphed over, make great Christians." The Delectable Mountains and the

River of the Water of Life, cannot be reached by the pilgrim without passing through the Valley of Humiliation, and the Valley of the Shadow of Death. Even Jesus, "for the joy that was set before Him, endured the cross, despising the shame." The intense glory of our Lord, as sometimes overshadowing us on the holy mount, may not always continue; yet do these hallowed seasons, when passed, leave behind them, from time to time, a purer love, a more steady strength, a deeper devotion, a more tender contrition, a holiness betokening the brightening dawn, a more perfect peace. Like the heavy showers, which are equally needed with the nightly dews, these powerful baptisms of the Holy Ghost are needed no less than the gentle refreshment of the dews of daily grace. Even when the overshadowing cloud of glory has passed, these precious visitations cause the channels of our affections and outgoings of our duties to run more steady and full amid surrounding drought. We prize them above thousands of gold and silver. We watch in prayer for their coming, with the earnestness of the prophet on the top of Carmel watching for the "cloud out of the sea, like a man's hand." The times and places of these visitations are cherished with the affection of the patriarch for Bethel; of the disciples for the Transfiguration. The heathen built a shrine over a spot, on which the lightning had fallen from heaven: much more may memory raise a little sanctuary over the spots consecrated by the falling of this Pentecostal fire.

ARTICLE III.

CONFESSIOAL ET EXTRA-CONFESSIOAL.* TRANS- LATED FROM THE GERMAN.

By Prof. E. J. KOONS, A. M., of Muhlenberg College, Allentown, Pa.

I.

Right-Reverend Sirs:—In a communication of the 17th of May, in the name, and by the direction, of the Synod

* Opinion of the Dorpat Theological Faculty, in answer to the

of Iowa, you have asked from the subscribed Faculty, an expression of opinion concerning the two following questions:

1. "Is the position maintained by the Evangelical Lutheran Synod of Iowa, in the present controversy in the American Lutheran Church, (as it is set forth in an official synodical exposition, contained in the Minutes before you, of 1864, p. 38, etc., and more thoroughly declared and explained in the Memorial Sermon, also before you, delivered on the occasion of the decennial celebration of your organization, p. 25, etc.,) in which the controverted doctrines of the "Office" of the Ministry and the Last Things, are declared as open, and not separatistic questions, in agreement with the mind and spirit of the Lutheran Church, or do they stand in opposition to its principles?

2. Is a doctrine of the Last Things, in which is taught a *Personal Antichrist*, the *Future Conversion of Israel*, and the *Millenium*, justifiable within the Lutheran Church, provided the limits of the Seventeenth Article of the Augsburg Confession are not overstepped, and provided fanatical results are avoided?

Remembering the duty of our calling, to serve the Lutheran Church of all countries, wherever this service is desired of us, and influenced by the sincere desire to contribute of our ability—if God will add his blessing to the laying aside of the controversy, which separates two Synods of the Lutheran Church in North America, both of which stand upon the same basis, and in common with the universal Lutheran Church, are bound together by the same faith and Confession—we have unanimously resolved, conscientiously, and according to the best of our knowledge, to comply with your request.

Both questions enter into the sphere of church doctrine, and, if we rightly understand them, especially the one concerning the sense of our Confession, as to what is essential to Church fellowship; the *first question*—(as would appear from your reference to the Minutes and Memorial Sermon of your Synod of 1864, enclosed to us,)—embraces the principal topic of the subject under consideration. The *second question* appears to ask a more thorough

questions, concerning the Consensus of Church Doctrine, laid before it by the Evangelical Lutheran Synod of Iowa, in North America.

statement concerning the right of the Church to allow certain particular eschatological doctrines, and also the nature of that allowance.

We have every reason to say in advance, that it has not escaped your reverend Synod, how important and far-reaching these questions are, especially for the Church of the Lutheran Reformation, which is so certain from the Word of God, that it is a Church whose Confessions are in accordance with that Word, and, therefore, above everything else, is called upon to hold faithfully and firmly to her form of sound and health-diffusing doctrine;—doubly called upon to be faithful, especially at the present time, not only because she is fiercely assailed *from without*, on account of her Confessions, but also must suffer severely *from within*, either through a false ease, or through a burdening of the conscience, or by sapping unity and stability in doctrine. You will also certainly acknowledge with us, how exceedingly delicate and spiritual the subject is, which we are discussing—how refined are the lineaments of truth, which here are to be kept within the spirit of our Church, so that they may not, in any degree, afford nourishment, either to a dissipation of faith, or to a *legalizing* of it—and how, in a practical view of the subject, the history of our Church sufficiently shows, that, on both sides, mistakes have repeatedly been made, and that both have been sinned against.

In addressing ourselves to the work of answering your questions, we will *first* establish the church *principles*, which relate to the points of doctrine, especially mentioned in your communication, and afford a rule of judgment concerning them, and then, *secondly*, deduce their practical results.

Discussion of Principles.

Article VII. of the Augsburg Confession, sets forth with all precision, what is necessary and sufficient for the unity and harmony of the Church, and also furnishes what is necessary to put our answer, as to what constitutes a true and full Church-fellowship, upon a proper foundation.

As it declares that the Church is, "the congregation of all believers to whom the gospel is preached in its purity, and the Sacraments administered according to the gospel," so, consequently, it declares itself concerning the Article of the Apostles' Creed: "I believe in one holy Church,"

that "to the true unity of the Church, it is sufficient to agree concerning the doctrine of the gospel and the administration of the Sacraments."

In the Apology, Melancthon gives this explanation to this point, that here the true, that is spiritual, unity of the Church is spoken of, in opposition to an external and legal uniformity, and that it is only this aspect of the subject that could be handled, because the Church is viewed only in so far as it is a subject of faith, and as union and fellowship with it, are a condition of salvation. "*Nos de vera, hoc est, de spirituali unitate loquimur, sine qua non potest existere fides in corde.*"*

Moreover as certainly as, under the expressions "*spiritual unity*," (*unitas spiritualis*) and "to agree concerning doctrine," (*consentire de doctrina*) something is to be understood very different from a meaningless accord with the spirit, or an uncertain agreement with the fundamental principles of the Confession, so certainly must the doctrine (*doctrina*,) not be understood here in the sense of a finished system with its dogmas, or the agreement, (*consentire*,) in the sense of an external uniformity in the method of teaching. Again, as the agreement, according to the German text of the Augsburg Confession, in sacramental ministrations, consists in this, that the Sacraments be administered according to the Divine word, and not, perchance, according to a uniform Liturgy, so this same text points the *consensus doctrinae* to this, that the gospel be preached in accordance with a clear understanding of the Word of God, not of a completed system of doctrine. The same text is especially concerned about the "*una fides, quæ creditur*," about the Confession of faith, as it itself confesses it, also about agreement in doctrine, measured by its own Scriptural declaration of the faith. Compare also the expositions of the Latin and German text of the Apology: "*Pura evangelii doctrina, societas ejusdem evangelii seu doctrinae, de evangelio consentire, eundem Christum, eandem fidem habere, etc.*"

Harmony as to the faith conformed to the Scriptures and the Confession of it, is what the Augsburg Confession sets forth, not only as simply an indispensable condition of church-fellowship, but also as one amply sufficient. Where this condition does not exist, there can be no thought of

* P. 158, 31 Müller's Augs. Conf.

true church-fellowship. On the contrary, this dare not be denied, nor can it be, without the party denying it making itself guilty of arbitrary schism, thereby excluding itself more than the other, where the above-mentioned harmony is manifestly present and proved.

What Faith, and what understanding of the gospel, is pure and Scriptural, our Symbolical Books declare, in unanimous accord with the Augsburg Confession, the basis of all, in the clearest and most incontrovertible manner. What they alone desire is, the establishment, purity, and stability of the "*una fides*," of the simple, primitive, and universal Christian confession of the free grace of God in Christ, or, as the Concordiæ Formula expresses it, that one "*simplex, immota ac certissima veritas*," which has its centre in the "*sola fide Dei gratia*." This is the central truth of the Confessional Books, and they explain it according to the truths contained in it, with constantly increasing precision and fulness. We refer, for this, only to the method of discussion in the Apology, and especially in the second part of the Smalcald Articles. This method, however, is not followed, either with a view of establishing a system of doctrine, or under the impression that the revealed truth of the Scriptures has been perceived in all its fulness and again presented in an exhaustive manner. The Confessional Books give their testimony and reject the contrary doctrine, only in so far as the Lord, up to this time, had conducted his Church into a knowledge of the Scriptures, and as errorists appearing upon the page of history, furnished her with the occasion of more thoroughly defining the truths believed by her, as related to special topics, and according to special views. The Confession of our Church, therefore, owes its establishment and development entirely to circumstances of a practical and historic nature, as the prefaces to the Augsburg Confession, to the Smalcald Articles, and to the Concordiæ Formula themselves show, and not to that free, theoretical impulse of the Church, from which her theology, in general, originates, and particularly the endeavor to mould the *organism* of saving truth into a system of doctrine, based upon reason, and to attempt, from the principles and in the interests of the same, a solution of the problems of truth, which faith receives without intermediate agencies. The Confession has, in general, nothing to do with these topics; for it is not the work of the

Confession, in some way or other, to solve the problem of truth, but scripturally and faithfully to attest and firmly establish it. Therefore, it is not like a system of doctrine, subject to the changes of the times, so that it possesses merely an historic significance for the period of its origin, but it is unchangeable, like the *immota veritas*, in which it confesses itself, and also justly demands recognition—as the Concordiæ Formula itself says—as ‘*publicum solidumque testimonium, non modo ad eos qui nunc vivunt, sed etiam ad omnem posteritatem, ostendens, quænam ecclesiarum nostrarum de controversis articulis unanimis fuerit essetque perpetuo debeat decisio atque sententia.*’ The Concordiæ Formula itself aims so little at giving a precise and formally binding system of doctrine, or to establish, after the method of law books, a finished code of doctrines, that it much more declares its object to be only a *unanimis fidei nostræ declaratio, an explicatio* of the Augsburg Confession, concerning the Articles that had come into controversy since its promulgation, and, therefore, will only give a thoroughly Scriptural *typus doctrinæ unanimi consensu approbatus, a compendiarium hypotyposis seu certa forma sanæ doctrinæ*, or as it expresses it, only to furnish *rationes, ad quas omnis doctrina conformanda est.*

Our symbols, furthermore, do not desire to be, nor do they give, a system of doctrine. The Church does not need it, nor would she be served by it, in establishing and maintaining a churchly unity of faith and doctrine. Nevertheless, for the attainment of this end, she can by no means dispense with a *summa fidei, a certa forma doctrinæ*. For this reason the Formula Concordiæ says: *Primo ad solidam, diuturnam et firmam concordiam in ecclesia Dei constituendam necessarium omnino est, ut certa compendiarium forma et quasi typus unanimi consensu approbatus exstet in quo communis doctrina, quam ecclesiæ profitentur, e verbo Dei collecta exstet.* And just such a form of doctrine does our Church possess, not only in her symbols, (as the Augsburg Confession itself declares that it is a *summa doctrinæ nostræ*,) but they do not leave any one in doubt as to what, in them, belongs to that *typus doctrinæ* for the Church in the present stage of its development. This is nothing more nor less than all the *articuli* or *dogmata fidei* which they expressly declare and set forth as such. With equal precision do they show, both thetically and antithetically, the peculiar meaning of the dogmas, which the

Church confesses, and the sense in which they place it upon the foundation of the Holy Scriptures. The *formula fidei* in which the *fides quæ creditur* finds expression, by virtue of the *fides quæ creditur*, must here be distinguished from its substantial contents, but it is by no means, on that account, something indifferent or non-essential. For, although adapted to the times, it is, nevertheless, a precise, historical, and, as to its matter, a well adjusted and carefully explained expression, in which the Church has embraced the truths developed, and, without which, neither a proper understanding of her dogmas could be attained, nor could there be a co-confession with the Church of them, in the sense which has been bound up with them. Nevertheless, the Church is specially concerned only about it as to its substance, as to the contents of the faith as embraced in her Formula. Just as our dogmatists—(we think of only Chemnitz, Gerhard, and Calovius,)—would have us distinguish, the *substantia dogmata* from the *terminis ecclesiasticis*, and from the *modus loquendi*, by reference to the known Augustinian *non ut illud diceretur, sed ne taceretur*. This substance is presented clearly and precisely, on the one hand, in the *credimus, confitemur et docemus*, and on the other hand, in the *damnamus*. It has its centre in that “highest and most important article of the whole Christian doctrine”—*sola in Christum fide Dei gratia*—by which everything else stands or falls. But it is, in this article, by no means exhausted, but to it belongs every, and each, topic of faith, concerning which the Church, in the designated channel, was requested to give expression, and each one of them, (as well in the antithetical limits and the thetical precision which, in that channel, it gave to that central truth, as in the constituent relations in which it has placed the separate truths to that *centrum*, and to each other, and in which these first form their confessional entirety,) in so far as this has hitherto approached completion.

If we now return to our main point, from which we started, it is manifest, from the discussion, what is essential to that *consensus doctrinæ* which attests unity of faith and limits Church fellowship, and also of what sort is. It is nothing more nor less than harmony, in all those articles of faith set forth and determined by the Church, with the Confession as its measuring rule. It is true these articles take different positions, in the sphere of the Con-

fession, according to their relation to the essential principle of our Church; the one a more central, the other farther removed from it. But this does not, in any sense, allow a justification of a distinction between fundamental and non-fundamental articles of the Confession, as regards their setting forth the faith and fellowship of the Church. The determination and limitation of the Confessional basis necessary and sufficient for this fellowship, the enlarging, or narrowing of it, does not, for one moment, rest with either the choice or preferences of the Church, to say nothing of separate or particular Synods. If the Church has recognized any single truth as based upon the Scriptures, and as an integral part of the organism of saving truth, that is, that it constitutes an *articulus fidei*, this truth becomes to the Church fundamental, no matter whether, in itself considered, standing nearer of more remote, from the *centrum*, it appears unimportant. The limit of what is necessary for an essential confession of the faith of the Church, can be decided by no other rule than the Confession itself. Every article of faith deduced under the influence of the Spirit of God from the Holy Scriptures, and recognized and set forth as such by the Church, as necessary to her continuance, and maintenance in the degree of faith reached by her, is fundamental. She can abandon none of these, without becoming untrue to her faith and to the truth recognized by her—for each article is as intimately and firmly united with the absolute foundation of its faith, (besides which, as Paul declares in 1 Cor. 3 : 11—no other can be laid,) as she knows it to be grounded in the Word of God, and well authenticated in her historic experience of salvation. Therefore, she must demand agreement in all confessionally determined articles, where a fellowship of faith, (for this alone is treated of here, and not the faith and confession stand-point of individual Christians,) in contradistinction to the granting or recognition of Church-fellowship, is discussed. A fellowship, which will truly and really confess with the Church, must confess what she confesses, and as she confesses it—must possess a faith which carries in itself all separate confessional truths, in that same substantial precision and fulness, and according to that intrinsic foundation and constitution, by which they form the unity and entirety of the saving truth believed by the Church.

This alone may be called with her *consentire de doctrina evangelii*.

Nothing less than this must be demanded for ecclesiastical harmony; but, also, only this, and nothing more. Our confessional writings contain, manifestly, more than we have thus far produced as their established articles of faith. They contain, besides, demonstrations from the Scriptures and from the connection of Christian doctrine, exegetical annotations, doctrinal and historical statements, patristic citations, etc., among which are well-known inaccuracies. Without noticing the latter, the remaining amplifications all have their historic significance, and their peculiar, although not very diverse, value; they are not, however, the intended Confession proper, but belong to the literary character of the books, in part to the private views of their authors.

We come now to the important and necessary distinction between confession and confessional writings, mistakes concerning which have avenged and must avenge themselves in the Church, a distinction of positive significance for the questions before us. The privilege, as is self-evident, can be accorded to every individual, and should remain unforbidden to him, to decide for himself, in so far as he desires and is able to do it, from the amplifications mentioned and secondary topics, his acknowledgment of the faith. On the contrary, it does not at all lie, either in the will of the Church or its power, to say nothing then of the power of ecclesiastical Synods, to place on equality with the confessional substance of our Symbolical Books, those elements which, although historically venerable, are still only accidental, and in which the times and occasions of their origin, and the persons of their authors, reflect themselves, nor is it in the power of Church or Synod to make these, in the name of the Confession, of binding or separating force, as regards the question of the *unitas ecclesiæ* and the *consensus doctrinæ*. Moreover, our Symbols themselves, in no way, either demand or favor such a relation to these elements. They declare much more:—*non delectat nos discordia*, and desired only to contend for the *manifesta veritas et ecclesiæ necessaria*. They distinguish, on this account, between “useless quarreling,” and “necessary contention,” and say expressly, on this point, that they do not wish to cut off “other explanations of the Holy Scriptures, refutations of errorists, and declarations of doctrinal arti-

cles," but give full liberty to them, in so far as they agree with the established form of doctrine. How could it be otherwise, inasmuch as the Confession dare, and shall, only unite or separate in accordance with that great, and, at the same time, firm and broad expression of the Augustana—*satis est?* But if the significance of the Confession is so great, the responsibility, which the Church takes upon herself in establishing a Confession, is not less great and weighty. Therefore she cannot be too earnestly and carefully engaged in stating with precision, what is, and what is not, her Confession, or at least what is not yet it. She has done her work conscientiously, and has a right to expect, and to demand, that nothing shall be capriciously elevated to the rank of a Confession in her name, which does not strictly belong to the Confession of the Church in the above-mentioned sense. Therefore, it would be called being more churchly than the Church, it would be a false burdening and binding of the conscience, especially would it be accepting a slavish relation to our Confessions, and, at the same time, one influenced by subjective motives, and therewith a deceptive one, if, instead of following the objective guides, (clear and amply sufficient for our questions, and, therefore, alone furnishing a measure,) which the history of our Confession, conducted by the Lord, affords, we would allow ourselves to be influenced by any other motive or interest, so that we would seal, as an article of the faith, any element of our Symbolical writings, which does not belong to the substantial confession in them.

We well know how properly to honor every effort for the unity and purity of doctrine, in a churchly sense; but the firmly drawn limits between the Confession and the Confessional writing, must be maintained with all earnestness, because indifference to it opens door and gate to that subjective judgment, and therewith to that separatistic arbitrariness, which threatens the unity of the Church no less than the same unionistic tendency, because it despotically narrows her basis. For in this way will not only the Confession easily become mechanical and be brought into question, but the Church itself, also, be reduced to atoms, because one in the proportion in which he presumes to be more Lutheran than another, will declare as necessary to the faith, one or more of those accidental

parts of our Symbols, and elevate them as the shibboleth of fellowship. Therefore, if we do not desire to help undermining the unity of the Church, which every one desires, and must desire, to see maintained, because the Church stands or falls by her unity, it is important that, denying all powerless and impracticable willing, we submit ourselves to the history of the Church, that is, to the lead and guidance of the Lord and of his Spirit as manifested in it, and that we maintain and preserve, truly and firmly, under all circumstances, the above designated limits with all clearness and energy.

As, however, all the elements of our symbolical writings are not of equal value in our inquiry into the *consensus doctrinae*, so, on the other hand, in no way is there prepared in them and again given to us confessionally, the entire revelation of saving truth in all their comprehensiveness and extent, as found in the Holy Scriptures. The Holy Scriptures alone, possess in themselves a perfect whole. The Confession of the Church, on the contrary, is subject to development, and grows only to that full ripeness of faith and knowledge which is held before her in the Scriptures, and the establishment of which is, at the same time, made possible and warranted by them. And truly this grows internally, and especially externally, for the new perceptions, which are disclosed, enrich and make more profound the insight into the old truths already reached. Our Reformation Symbol, the Augsburg Confession, therefore, is not a mere repetition of the Œcumenical Symbols, but a genuine continuation of it, permeated by the historic spirit of the Church, and constituting an attestation, a deepening and an extension of the old faith. In like manner the Formula Concordiæ will not be merely a *repetitio*, but also a *declaratio quorundam articulorum Augustanæ Confessionis*. As is the Church, so is also her Confession—something that has been, and especially is to be. Yes, the Symbols are themselves, as it were, the land-marks of the entire development of the Church, for the history of the Church is essentially the history of her Confession, as well as of her faith, and as long as this is in motion, the formation of Symbols, on the part of the Church, can not be looked upon as completed.

In conformity with this, our Confession contains besides the symbolically developed and established articles and dogmas of the faith, also such elements of the universal

Christian and Church Creed, (we mean the apostolic symbol,) which, partly yet in embryo, partly either not at all, or only in the way of appendices, have entered into those historical agitations which give form to dogmas. There are two reasons for this, either because the Church has only been requested, from the one side, to express herself concerning them, or because they have not yet become the subject of her closer exposition and determination. In both cases, that which has attained the authority of a symbol, and is established as such, indeed becomes the regulating premise and basis for further activity in developing a Church Confession, but in the latter, not only are different opinions and convictions unavoidable, but they are justifiable and allowable by the Church. Nevertheless, these things are so only upon the supposition that they, in the first place, conform to those conditions, to which the Church herself is bound in her symbol-forming activity, namely: that nothing be in conflict with the Word of God, or the ecclesiastical *consensus doctrinæ*; and further, that they do not demand for themselves the dignity of publicly recognized dogmas, therefore church-constituting or church-separating truths, but are satisfied to be what, at the time, they really are—private and individual, even though in themselves never so well grounded Christian convictions and present results of a conscientious, and believing, searching of the Scriptures. Yes! even relative errorists, who are unavoidable in this position of affairs, the Church will bear without endangering her unity of doctrine, and she will be compelled to do this, because she is not yet in the condition, in this particular, especially as a Church, to attest any thing as an error. She will, moreover, not think of venturing to do this, as is evident our dogmatists (such as Chemnitz) themselves, start the question with reference to those who may be proved dogmatic errorists—*quinam nævi in ecclesia sint tolerabiles?*—and would have this decided in every separate case by this—whether such errorists overturn the foundation or not.*

After this exposition, as well of the difference between Confessional and Confessional writing, as also of the historical (comprising a constant growing and developing,)

* See, also, the Apology to the Augsburg Confession, and the Preface to the Formula Concordiæ.

nature of the Confession, from which follows, partly the distinction between what is fixed and what is developing, but not yet concluded, in the dogmas of the Symbol itself, partly the discrimination between ecclesiastical dogmas and Christian and theological convictions, do we first see ourselves in the position definitely to end our inquiries after what constitutes and confirms Church fellowship in the sense and spirit of our Lutheran Church, as requisite and sufficient for her *consensus fidei et doctrinæ*.

The distinction between fundamental and non-fundamental, within the given substance of the Confession, has been declared above as entirely inadmissible, and as this was incumbent upon us, so now it is our right to make that distinction available for the question under consideration, and especially with reference to the last two mentioned points. Here naturally the sense in which this distinction can alone find a place, demands a closer explanation. For, in the first place, it can be used in various interests, as our dogmatists since Gerhard, and especially since Hunnius, have already shown, although, indeed, neither in an accordant manner, nor with satisfactory clearness: as, for instance, in the interest of saving faith in Christ, or of the Holy Scriptures, or of the Church and its *consensus* of doctrine, according as the relation of faith to Christ, or to the Holy Scriptures, or the Church as a founding-basis comes into view, that is, as Hunnius and Quenstedt express it—the *fundamentum* as *substantiale*, or as *organicum*, or as *dogmaticum*.* In this connection we have only to do with the last mentioned relation. But, further, the sense, motive and tendency of that distinction changes, according as the question affects the individual Christian, and his state of salvation, and also, perhaps, his weak and erring faith, or the Church and her elements of fellowship, that is her unity and order of doctrine in a specific period of her historic development. For to the individual Christian, as such, and to his state of faith, truths, in a greater or less number, can be fundamental according to circumstances, which have not yet become such to the Church, because he can conceive himself conscientiously bound, as to his faith, by truths of the Holy Scriptures, concerning which the Church has not yet expressed herself confessionally. But for the Church and

* Schmid's Dogmatics of the Lutheran Church, 5th Ed., p. 70.

her existence, and this alone affects our inquiry, that only for the time is fundamental, as we have shown above, which she has up to the time obtained from the Scriptures, as the knowledge of salvation, and set forth in her Symbols as her Confession.

What lies outside of this *consensus* of doctrine, be it because it does not strictly belong to it, as the entire deductive side of our Confessional writings, or because it does not yet form an integral part of the same:—we mean such Christian truths, founded in the Holy Scriptures, which have not from all points of view, or not at all, become a subject of Confession—this is, also, not fundamental, or not yet such in the sense and interest of Church-fellowship, and for that unity of doctrine, which it must demand. With this view of what is not fundamental, the value, which these truths can and must have for salvation and the Church, shall not, in the least degree, be depreciated, in so far as they show themselves to be genuine Scripture truths. They must, therefore, not be declared as doctrines, which are irrelevant to faith and salvation, nor be set aside as mere theological problems, as page thirty-six of the report of Synod, through misapprehension, expresses it. On the contrary there can remain to the individual, as results of his conscientious searching of the Scriptures, and form for him a constituent part of his Christian knowledge of faith, until he be taught something better. Nor can he be prevented, in such a case, from openly expressing his individual convictions in opposition to laymen who search the Scriptures, if only—in case antagonism within ecclesiastical fellowship has already become public—he guards against producing strife and divisions among the weak and unripe members of the Church by public preaching, in which, instead of bringing harmonious evangelical doctrine into the pulpit, he brings his own peculiar theological convictions. An articulated and explicit unanimity in such doctrines, as have not yet become dogmas of the Church, but also are not in antagonism to the *consensus fidei* in hitherto established dogmas, cannot possibly be demanded, simply because no recognized measuring rule of their churchliness has yet been given, and the question concerning their conformity to the Scriptures, is as yet an undetermined polemical point. These truths, moreover, from the stand-point of the *consensus* of doctrine, have been left with the Church as open, and to the

Christian and churchly conscientiousness of the individual and his searching of the Scriptures, so that, though possibly different views may arise concerning them, they may, nevertheless, exist side by side in the Church, without injuring unity of doctrine. For, only the *dissensus* in ecclesiastical fundamental truths, is in conflict with that *consentire de doctrina*, which the Augsburg Confession shows as indispensable for the *unitas ecclesiæ*. If now we sum up our entire discussion, upon its basis we can only answer your first question, as follows:

1. That it is not only not in antagonism to the spirit and nature of our Church, and to a strict Confessional unity, which is demanded for church-fellowship, but entirely in accordance therewith, to distinguish between fundamental doctrines, that is, such as have been confessionally established, and non-fundamental, that is, such as the Church has but partially expressed herself concerning, or as yet not at all.

2. That in accordance with this, a dissent from doctrines of the last mentioned kind, does not do away with the *consensus fidei et doctrinæ*; also that differences of this kind are to be regarded and treated as open questions, and not Church-separating ones, as long as the presentation of these doctrines, neither in itself nor in its consequences, comes in conflict with what has already been Confessionally established as the *consensus* of Church doctrine; and which does not raise the objection against itself, that it is striving to be a dogma of the Church, to the exclusion, perhaps, of opposing convictions.

The Practical Result.

After the principles reached and presented under the first section of our summary, the more specially designated separate doctrines, contained in both your questions, but especially in the second, with reference to their relation to the *consensus* of Church doctrine, and their significance as to the bond of ecclesiastical fellowship, demand an opinion. These doctrines, moreover, placed upon the stand-point of Church-confession, are so very diverse in their nature, that each one of them demands a separate discussion.

We can most briefly treat the doctrine of the *ecclesiastical office* (ministry.) For even though our Symbols do not produce statements concerning this doctrine that are ex-

hausting from all points of view, because they especially take position against the hierarchy, yet their negative and positive utterances do not permit a doubt to arise, as to what doctrine of the *office* alone can claim the name of ecclesiastical. On the one side they directly reject the Levitical and hierarchical idea, to sustain which we need adduce no proofs, and teach, on the contrary, positively, that the *office principaliter et immediate*, has been given to the entire Church, that is, neither to a special class in her, nor to separate particular persons, nor to individual members of the Church, as such, but to the Church in her unity and proper existence, which is always, where even only two or three are gathered in the name of Jesus * On the contrary, they immediately deny the theory of collegial transmission, in every form, in that they show that the *office* is an immediate divine institution, established and secured in, and with, the means of grace, and the gifts of grace necessary to the administration of them, and add that the Church has a *mandatum de constituendis ministris*. Every doctrine concerning the *office*, which moves within these thetical and antithetical statements has a right to be recognized as in conformity with the Confession, even if differences should arise from more precise declarations of separate subordinate points.

It is different with the remaining three points of doctrine mentioned, viz.: a personal Antichrist, the Conversion of Israel, and the Chiliastic Reign. These all belong to the head *de novissimis*, concerning which, following the Œcumenical Symbols, our Symbolical Books confess only the chief facts of the last things, and establish these (the return of the Lord, the Resurrection of the Dead, the Last Judgment, Eternal Life and Eternal Damnation,) as *dogmata fundamentalia de novissimis*, without declaring themselves more explicitly concerning these facts affecting salvation, and other proofs and expressions of the Holy Scriptures, grounded in eschatology. The historic occasions for this were wanting and with it also the divine direction. For this reason all special questions concerning these facts, are essentially of an exegetical nature. The results, therefore, of investigations that may be made, dare

* Smalcald Articles, page 321 : 1 ; 333 : 24, 36 ; 341 : 67, 68, 69; with which the very significant expressions of Luther, in the years 1519 and 1520 can be compared. Walch 18 : 944, and 16 : 1052.

not claim the value of Church dogmas, nor on the contrary dare they forthwith be declared as errors and those holding them as Church-dividing errorists. It should not, however, be denied, that such attempts at theological investigation could lead to opposition to the *consensus* of Church doctrine in general, and to those fundamental eschatological doctrines in particular. Where this is not the case, exegetical mistakes, indeed, can hardly fail, especially in a department of the divine word yet so dark as the prophetic; but the Church has no right to place such exegetical misunderstandings and errorists in the same category with dogmatic errors, and treat them as Church separating. So much concerning this point in general.

What now in the first place pertains to the doctrine of Antichrist, our Symbols, as is well known, contain no special doctrinal article upon this topic. It is true they frequently mention the prophecies of Daniel and Paul relating to it, but not so as to express themselves Confessionally concerning these, but only in order polemically to turn them against the Papacy. Besides the utterances of Melancthon in the Apology, and of Luther in the Smalcald Articles, do not exactly coincide. For, whilst the latter declares that the Pope and his dominion are the true Antichrist, (*papam esse ipsum verum Antichristum*,) the Apology expresses itself more guardedly, when it says: *Ita et papatus erit pars regni Antichristi, si sic defendit humanos cultus, quod justificent*. Our dogmatists finally distinguish, not only the *Antichristus occidentalis et orientalis*—the Pope and Turkish Mohammed—on which account already the indisputable establishment of the Papacy as Antichrist is impossible, but they also reckon, (as for instance, Nic. Hunnius, König, Quenstedt, Baier,) the doctrine of Antichrist—manifestly on account of the symbolical matter-of-fact presentation—as among the *articulis non fundamentalibus, qui salvo fidei fundamento in utramque partem disputari possunt*. In this condition of things, it is clear that it is ecclesiastically unjustifiable and inadmissible, to vindicate any differences upon this purely exegetical question as of separatistic force.

It is different with the doctrine of an imminent conversion of Israel as a nation, because, on account of the entire general silence of our Symbols upon it, it cannot be brought forward as a doctrine of the Church. Therefore, as little can it be combated, or rejected, in the name of the

Church, or a Synod, denied Church-fellowship on account of it, provided, in the light of Romans xi, in connection with the words of our Lord in Luke 21:24; Matt. 23:29; also Acts 1:6; 3:19, 20; and the Old Testament prophecies, to which the apostle Paul himself refers, no more is claimed than the right, to be permitted to treat this exegetical question as an open one, and also that harmony with the ecclesiastical *consensus fidei* remain acknowledged as the leading principle of searching the Scriptures. In this connection we cannot suppress the remark, that Luther himself, who, at a later period, expressed himself unfavorably, and, in part, unjustly concerning the Jews, nevertheless in all editions of his Church Postils, which appeared under his own eye, even yet in the last one from his own hand, (in the year 1543 and 1544) although in it important editorial changes in the text were undertaken, still he expressly says: "That those words of Holy Scripture concerning the conversion of Israel, have not yet been fulfilled and must yet be."* First, in the edition of 1547, which appeared after his death, were these passages rejected and changed to an opposite sense,† where the edition finally rightly says: "This matter, moreover, affects no article of the Church's faith," also, "neither through Luther's, nor through any other, could a witness or judgment be reached." It is a question for scriptural investigation, and which will be decided from the Scriptures and in accordance with them, uninfluenced by possible views and explanations of our old dogmatists, unless in opposition to the fundamental principles of our Church and Symbols, the rule is openly established, that the Scriptures must yield to dogmatics. The candor would deserve every acknowledgment, but the fundamental rupture with the Church would then also be clearly manifest. It appears to us, that there is no choice left, if we would guard against conceding this, but to refuse separatistic force and consequences, to differences in such non-fundamental doctrines as are now under discussion. If we refuse to acknowledge this fundamental principle, perchance on account of an appreciable veneration for our old dogmatists, we can on account of it at least boast of an unsound churchly position, for in this way must one logically come

* Walch 11 : 299, etc.

† Walch, Vol. XI., Pref. p. 18.

to this—to place dogmatics above the Scriptures. This would, indeed, be anti-churchly and separatistic.

We come finally to the doctrine of the chiliastic reign. With this it is otherwise than with the two doctrines discussed above, because the Augsburg Confession, Article XVII., does not merely positively acknowledge it as belonging to the fundamental dogmas *de novissimis*, but also, at the same time, with the doctrine of the restoration, expressly rejects the Chiliastic fanaticism and fantasies of it—*qui nunc spargunt Judaicas opiniones, quod ante resurrectionem mortuorum pii regnum mundi occupaturi sint, ubique oppressis impiis*. There is no doubt that our Confession here has not in view the old catholic Chiliasm in its various forms, but that of the Münzer Anabaptists and the fanatical errorists akin to them. This is manifest, not only from the words of the cited passage, but also from the phraseology which Melancthon gives in his variations of it—an expression not prejudicial and at the same time most decided for our question: *Damnamus Anabaptistas qui nunc Judaicas opiniones spargunt et fingunt, ante resurrectionem pios regnum mundi occupaturos esse ubique deletis aut oppressis impiis*. In harmony with this, he also writes in his Dissertation: *De furoribus et deliriis Anabapt: "Anabaptistæ adfirmant, oportere ante novissimum diem in terris regnum Christi tale existere, in quo pii dominenter et omnes reges impios opprimant ac deleant."* In like manner also, Luther expresses himself in his explanation of Psalm ex., (A. D. 1539.): "That we should not make such a kingdom out of the kingdom of Christ, nor seek such a Church, as would reign in bodily form on earth, with external, worldly power as the Pope guides, and as the Anabaptists and similar erratic spirits dream of, as though such a Church should yet be brought together before the Last Day, in which nothing but the pious and Christians, after that all enemies shall have been corporeally blotted out, shall reign in peace, without opposition and contention." We see from these expressions, and especially from the words in them italicised by us, that the characteristic features, with which our Reformers mark the Chiliasm rejected by them, are everywhere the same. In like manner David Chytræus (1564) expresses himself; and Metzger, in his Exegesis Conf. Aug., contents himself with the simple remark, that in this Article the *Judaizantes Chiliastæ* are rejected. V. E. Löscher also expresses himself similarly, that the

Augsburg Confession "rejects that peculiar Chiliasm, or error, in which is believed that there shall be, before the last day, a glorious kingdom of a thousand years' duration in this world, ruled by the universal power of the righteous, and, the same time, the kingdom of the cross shall cease and all evil be suppressed."

The fact, therefore, is incontrovertibly this, that the Augsburg Confession has only to do with the Anabaptist errors and efforts of those times, but with them also denies all similar fanatical Chiliasm of all times, and properly rejects these errors as contrary to the Scriptures and as Judaizing, and also as opposed to the Church of Christ according to her earthly condition. At the same time, however, one of these points of doctrine mentioned above, here presents itself, concerning which the Confession has hitherto had the opportunity of only expressing itself from one side. For it places affirmatively the chief eschatological facts in their principal features, over against the rejected error, without, for example, any special explanation as to how we are to understand the coming of Christ or the last day; what the Scriptures teach concerning the resurrection of the dead; and how the passage in Revelation 20 : 1—6, in connection with the entire Holy Scriptures, is to be explained? Especially has it not at all yet expressed itself concerning the precise substance of the last question, namely: whether this prophecy must be looked upon as one already fulfilled, or as one, the fulfilment of which is yet in the future, and whether, in accordance therewith, an epoch of spiritual bloom and dominion for the Church of Christ, in her present continuance, is to be expected or not?

It forms no part of our plan, in the present opinion, to enter minutely into these exegetical questions. Each one may answer these for himself, in such a way as he may believe defensible by the Word of God and the *consensus* of Church doctrine. We desire only to have established, and to this end expect support—that we look upon these questions, neither as finally determined, nor as allowing, in attempts to solve them, a departure from the light of the prophetic and apostolic word; further, that the attention which this doctrine commands, is a characteristic feature, and one worthy of notice, of the Church and theology of the present day; finally, that it is by no means as irrelevant for the faith and for the Church, how these

questions are stated and answered, as the Synodical Report for 1864, p. 36, seems to mean. They are, in fact, yet open, exegetical questions, every solution of which cannot be ecclesiastically assented to, nor, on the other hand, is every Christian and theological conviction, resting upon an earnest and churchly-minded scriptural investigation, which does not agree with our old dogmatists, to be immediately rejected with fanatical Chiliasm, or even to be suspected as Chiliastic.

In the same way could, also, the other view, which sees the Apocalyptic prophecies already fulfilled since the times of Constantine, or Charles the Great, be designated as Chiliasm, although turned backwards—especially so, if with our Confession we recognize, as the nature of the Papacy, that it desired to make out of Christ's kingdom a temporal sovereignty, and rule in it with external, worldly power; or if we share in the conviction of Luther, concerning the development of the Church until the Reformation, as he especially has expressed himself in those great, church-historical sermons, preached at Smalcald, in the year 1537. For in that age he knew so little of Satan being bound, that he much more pointed out, how after the analogy of our Lord's temptation in the wilderness, the Church at that time was fought against, first by the "black" devil, afterwards by an "angel" devil, and lastly by a "godlike" devil. We desire, in this connection, simply to have attention directed to the fact, that in this view from the history of the Church, the fulfilment of the Apocalyptic prophecies cannot be received as an accomplished fact, without coming into severe collision with the Seventeenth Article of the Augsburg Confession. Much more will we, as does Luther in a passage quoted at an earlier stage, have to place the papal power on the same level with those Anabaptist tendencies rejected by the Augustana. On that account, as is well known, many of our old expositors permit the Chiliastic reign to have commenced with the resurrection of our Lord, or with the destruction of Jerusalem, upon which point Chytræus moreover, who shared in this opinion, remarks, that he would not maintain this as the *propria et certa præsentis loci* (Apoc. 20,) *sententia*. In like manner Abr. Calov. expresses himself very guardedly in his Synops. Controv. (de Apoc. 20 : 2,) when he says: *Quod ad terminum a quo et ad quem numerationis*

hujus Satanicæ ligationis, de eo non possumus adeo certi aliquid definire, cum nonnum omnia ex eventu probata sint.

We know well, how our dogmatists have almost absolutely judged concerning *Chiliasmus crassus et subtilis*. But on the one hand, we know also, and the Church should insist positively upon it, that their decisions, although weighty in themselves, are not of symbolical significance; and that, in questions of an exegetical nature, especially, the final word must not be conceded to them, at least when their exegesis, as in the department of eschatology, is shown to be influenced and clouded by preconceived opinions. On the other hand, it is of double importance, when such men as Nic. Selnecker, Nic. Hunnius, E. V. Loescher, Bechman of the Compend. Hutteri declare the doctrine of the Chiliastic kingdom, irrespective of Anabaptist fanaticism, as a non-fundamental one and one open to controversy. Nic. Hunnius, the evident founder of the distinction between fundamental and non-fundamental doctrines, thus expresses himself: (Diaskepsis, p. 3.) *Ad posterius genus (doctrinarum non fundamentalium) refero doctrinas propheticas, involutas futurorum eventuum involucris, quales hinc inde habet, Ezechiel de Gogo et Magogo, Apocalypsis de sanctis cum Christo per mille annos post (?) cladem Gogi et Magogi regnaturis, et alii alias, quæ in scriptis sacris numero haud exiguo exstant* And E. V. Loescher, an especially valuable witness in this matter, writes: "In the first place, I assert or maintain in advance, that our Church and her faithful teachers, do not condemn, and never have condemned, those who merely hope that the Almighty will grant his believing ones a *halcyona* before the last day, or will grant a great conversion of Jews and heathen; yea, I do not even condemn those who do nothing more than regard Apoc. 20, and other prophecies, which treat of the blooming of the Church, as unfulfilled. Bechman, also, in his Annotations in Compend. Hutteri, Frankfort, 1703, p. 7, counted the *articulus de regno Christi millenario terreno* as non-fundamental. The Leipzig theological faculty was, therefore, fully within ecclesiastical limits, when they declared, among other things, in their Responsum of 1690: The question *De Chiliasmo subtili* (in contradistinction from the fanatical,) is a *problema theologicum* which can be controverted *salva fide pro et contra in utramque partem*.

The reasons given and the evidence produced, will be

sufficient to prove how little a denial of Church-fellowship, on account of differences in the doctrine of the Chiliastic kingdom, concerning which our Confession has not all yet expressed itself, is to be justified from the stand-point of our Church and her *consensus* of doctrine; provided therewith, the security is given, as has been done by the Synod of Iowa, in the most positive manner (see p. 37 of its Report,) that no doctrine shall be endured as churchly, which does not keep itself free from fanatical developments, and which does not maintain a firm position within the analogy of faith, and within the limits drawn by Article XVII. of the Augsburg Confession. We are, in fact, not able to see under what ecclesiastical confessional claim it can be forbidden to the individual, and especially to the theologian, in the Lutheran Church, to search the prophetic Scriptures, in the manner designated, and upon their basis to form a Christian and theological *faith*-conviction concerning the final facts of redemption; nor with what ecclesiastical right, inasmuch as our Church recognizes no exegetical tribunal, we can refuse to regard similar questions of doctrine, so long as expressed *salva fide*, as anything else than they really are, viz.: as open questions. Another *status* would, nevertheless, be conceivable, if we would grant to our dogmatists a position similar to our Church Symbols, or if we would regard the Symbols themselves as absolutely finished, and give them canonical force for the faith and the Church. But the one opposes the authority of the Church, which belongs only to the Symbolical writings, the other, that absolute ruling significance, which is the exclusive privilege of the Holy Scriptures; both, moreover, stand in open antagonism with our Church and her Symbols, which, as is known, attach great importance to the first commandment, and expressly confess: "It is of no consequence that articles of faith are made out of the words or works of the Fathers. God's word alone shall establish articles of faith, and no one else, not even an angel."*. What belongs to the relationship of the Symbols to the Holy Scriptures, the Formula Concordiæ presents, in the most conclusive manner, in those pertinent principles, as accordant with the Scriptures, as in themselves true and permanent, which it is not neces-

* Smalcald Articles, p. 303 : 15.

sary here to present more in detail.* We thank the Lord our God, with all Lutheran Christians, for this relation of our Church to the Word of God and her position upon it; and in order to maintain it, with all our power, on all sides—a position reached and preserved by heavy conflicts,—it must be and remain to every member of the Church, and especially to every minister, a matter of conscience, a duty of his faith and his office. For if our Church stood otherwise, or if she at all yielded to any temptation to abandon this position, or allow herself to change it, she would not be the Church of a pure and scriptural Confession, not the Church exclusively and absolutely bound together by the truth, and of evangelical liberty in and for the truth, or she would therewith cease to be such, for she stands or falls with her normal principle, which recognizes and permits as well no liberty as no unity of faith outside, or alongside, of the Word.

Moreover, it is not even remotely our opinion, that it is the task of the Church and her ministers to busy congregations with eschatological doctrines yet in dispute, especially with what we are accustomed to comprehend under the name of Chiliasm; at least to the neglect of the great facts of God's redemption, and the central truths of the gospel. Besides, these doctrines are yet too much outside of the Church Confession, and need yet too much theological sifting and elucidation, and a more harmonious, certain apprehension, which the Lord will certainly give his Church at the right time, provided she endeavors in the right way to keep herself open for its reception. Therefore, it is also our conviction, that it is an error to suppose that there is nothing more given for faith and the Church to search after and to learn, or that it lies in the power of the Church, especially the more she nears her final goal, to go out of the way of these questions. She cannot do this, on account of the fanatical and sectarian developments which, in our day, again begin to flourish directly in the province of eschatology. If she earnestly and actively oppose these, as she should, she dare not remain satisfied with a mere negation, but, by means of these developments, must be influenced to resolve, to watch the signs of the times and the way of the Lord, and to search in the prophetic word, so that, armed with positive truth

* Compare pp. 517 : 1, 2 ; 518 : 6, 7, 8 ; 568 : 3 etc. ; 571 : 10.

drawn from the Scriptures, she may be able clearly to recognize soul-seducing and Church-destroying fanaticism in every form, may be able to oppose them with full security, and also overcome them through the grace of God.

We cannot, however, close our "Opinion," without again directing attention to the fact, that the whole matter presented to us, is an exceedingly delicate one, and one which belongs to the inmost life-sphere of the Church, and which cannot be exhausted by a surface discussion, although ever so correct, of symbolical doctrinal forms or canonical paragraphs. Its practical treatment demands an illumined eye, which knows how spiritually to recognize and judge the spiritual, and, at the same time, also demands a firm and broad churchly sense and sight, which constantly remembers, that *separation*, where truth binds, involves no less an accountability, than *union* against the truth. It demands the wisdom of that humble and forbearing brotherly love, which industriously strives to keep the unity of the spirit in the bond of peace, and which does not allow itself, either through a false liberty, or through a false bondage, to be enticed into a forsaking of the footsteps of evangelical truth. The highly esteemed Synod of Iowa will, for this reason, certainly not neglect, before everything else, earnestly to examine itself as to whether, in the liberty, which with justice it will not allow itself to be deprived of the claims, which saving truth makes for itself, remain valued and preserved as of the first importance, so that in no way the unity and purity of doctrine, by which the Church stands or falls, shall be unsettled or clouded. On the other hand, we agree with the Synod in the rejection of every treatment, more or less legalistic or mechanical, of so important a Church matter, by which, indeed, the subject might apparently be very much lightened, but not without removing its own peculiar spiritual sphere, and wounding the Church; because "necessary controversy" is interchanged with "useless wrangling," which, unfortunately, is not wanting in the Church of the present time. She must hold fast to the word of the Lord (John 8 : 31, 32,) and to that of his apostles, (Gal. 5,) in opposition to every legalistic feature and proceeding. In our day of saddening defection from the Church, and the yet more painful divisions in her midst, it is important that we examine ourselves before the Lord, with double conscientiousness, so that, on the one hand, we do not wa-

ver and yield to a false effort after unity or liberty, anything of truth, as the Lord has disclosed, and given it to our Church; but, also, on the other hand, that we do not arbitrarily separate and divide where truth unites, because the Spirit is thus quenched, further searchings in the Word of God paralyzed, and every rising theoretical or practical question immediately screwed up to the height of a fundamental and separatistic one. Moreover, these latter developments, no less than the former, must be regarded and condemned as symptoms of a sick faith, and one which has become unsafe in what is truly fundamental.

We desire, besides, not to fail in reminding you of the fact, that, as the unity of the spirit does not exclude diversity of gifts and efforts, so, also, as is well known, a more rigid and more liberal rule of judgment has prevailed at all times in our Church, as, for instance, that of Wittenberg, of Jena, and similar ones. All these, so long as they do not abandon the foundation of one faith and Confession, may claim an equal right in the Church. None of them dare seek its duty in the exclusion of the others, if it will itself remain in the truth. For they are all earnestly directed by the Lord of the Church, so mutually to acknowledge, complement and correct each other, that each one of them may see itself exposed to the temptations which, especially, threaten, in that measure in which it thinks it ought to deny brotherly fellowship to the others. This belongs, as we may already learn from the apostolic Church, to the dealings of the Lord with his Church, and to the riches of a life with Christ in God, which unfolds itself in her. Moreover, the Church, of all times, should allow herself to be shown, by the apostles and the events recorded in Acts xv., how she should conduct herself in similar circumstances, in order to maintain peace without sacrificing the truth, which is her life, and without infringing upon that liberty which does not desire to exalt itself as a mistress over the truth, but to be a servant and protectress of it.

Finally, we dare not conceal, that we see ourselves utterly unable, in questions of such general church significance, as those laid before us, and which, at this time, so very much agitate the entire Church, to justify or to regard as excusable, the one-sided, separatistic decision and

method of a particular Church Synod. We very well comprehend, that our brethren in the faith in North America, are strongly tempted to isolate themselves, and forget their connection with the collective German mother Church. So much the more, therefore, do we regard it as our duty, as the opportunity is afforded us, to remind the Lutheran Synods of North America of this, that there is but one Church of the Lutheran Confession, and to lay upon their consciences the apostolic admonition (1 Cor. 14 : 36): "What? came the word of God out from you? or came it unto you only?" We will not dispute the right of a particular Synod to couple adherence to her narrower bond with the fulfilment of certain special conditions, which she may have good reason for making. But she will have to be partly doubly careful, where doctrinal conditions are concerned, so as not to interfere with the right and calling of the whole Church; partly will she have to guard against this, that she do not interchange her bond of union with that of the Church, or regard herself as the Church. She dissolves her own connection with the Church, if she considers herself capable and authorized, not only to refuse the narrower Synodic union, but also Church fellowship, to those who stand upon the foundation of one faith and Confession, but who will not submit to those special conditions, and especially will not yield their fundamental claim to a justifiable Church liberty in questions which are yet open. For, we repeat, with our Augustana: "*Ad veram unitatem ecclesie satis est consentire de doctrina evangelii et administratione sacramentorum.*"

Reverend Sirs: With the request that you give our most sincere thanks to the German Lutheran Synod of Iowa for the confidence reposed in us, we greet her and the other Synods with the fraternal salutation of peace, and pray the Lord of the Church, that he would continually keep the Lutheran Synods of America, which, through his grace are one in the truth, in the same, and by means of it illumine, sanctify and unite them in a mutual, fraternal acknowledgment, in common labor in his service, and in glorifying his name. In addition, may He add his blessing to our word.

The Theological Faculty of Dorpat.

DR. F. HARNACK,
DR. J. H. KURTZ,
DR. AL. VON OETTINGEN,
DR. M. VON ENGELHART,
DR. W. VOLCK.

ARTICLE IV.

SCHMID'S DOGMATIC THEOLOGY.* TRANSLATED FROM
THE GERMAN AND LATIN.

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§ I. The Introduction treats: 1. Of *Theology in general*; 2. Of the *Subject of Theology*, Religion; 3. Of the *Source of Theology*, Revelation in general, (with an Appendix, on the use of Reason in Theology); 4. Of the *Holy Scriptures* in particular, in which the revelation is contained; 5. Of the *Articles of Faith*, into which the contents of the Holy Scriptures are resolved, and of the *Symbolical Books*, that contain the Confession of the Church.

CHAPTER I. *Of Theology in General.*

§ 2. By Theology we understand, according to the etymology of the term, the knowledge of the doctrine of God; but the word is also taken in a wider sense for the knowledge of all divine things which it is necessary for us to know in order that we may find the way of salvation.² Such a knowledge we gain, partly in a natural way, by the use of reason alone, partly in a supernatural way, by special revelation, and hence Theology is divided into *natural and revealed*.³ In both cases, however, Theology is not a mere outward knowledge, by which the understanding alone is enriched, but it is of such a nature as to make the whole man truly wise, by imparting to him a true, experimental acquaintance with God and divine things, and showing him the way in which he can be saved; hence Theology, strictly so called, must be defined, "*an eminently practical knowledge, derived from the revealed*

* Die Dogmatik der Evangelisch-lutherischen Kirche, dargestellt und aus den Quellen belegt von Heinrich Schmid, Dr. Phil. und Lic. Th., Privatdocent und Repetent an der Universität Erlangen. Zweite Auflage. Erlangen, Verlag von Carl Heyder, 1847. For the Translation of the Preface, see *Evangelical Review*, Vol. XIX., p. 16.

word of God, of all things necessary to the true Christian faith and to holiness of life, whereby sinful man may attain eternal salvation."⁴ (Hollazius.) In a secondary (metonymic) signification, Theology is the doctrine concerning God and all religious truths which serve to instruct men in regard to the means by which they can be saved. "Theology, viewed systematically and in a secondary sense, is the science of God, by which man is taught, out of the divine Word, concerning the true method of worshipping God, in Christ, unto eternal life," (Hollazius⁵).

¹ HOLLAZIUS. Theology signifies, etymologically, *λογος περι του Θεου*, i. e., both the words in which God is described, and especially the knowledge that is had concerning him, or the mode in which he is spoken of.

² The different significations in which the word is taken, are thus stated by Hollazius. "The word Theology is employed in a four-fold sense; (a) most comprehensively, for every doctrine concerning God, whether true or mixed with error; (b) comprehensively, for true Theology, either in itself considered, or as communicated; either of men on earth or in heaven; either natural or revealed; (c) specially, of revealed Theology, that guides mortal man to eternal life; (d) most specifically, of the doctrine concerning the one and triune God."

In all these significations, reference is had merely to the Theology of the creature, i. e., of the knowledge which creatures have of God, and not to that which God has of himself. Theologians distinguish also, between these, and call the former *theologia imitativa* (derived Theology,) and the latter *theologia ἀρχετυπος* (original Theology) by which they design to express that our knowledge of God, although derived and not original, is yet, nevertheless, absolutely correct, because it is derived from God, and is only the faithful copy of his own knowledge. Hollazius. "Archetypical Theology is the knowledge which God has of himself, and which in him is the model of another Theology, which is communicated to intelligent creatures. Ectypical Theology is the science of God and divine things communicated to intelligent creatures by God after the model of his own Theology, as a pattern. We prove our assertion; (1) Man was made good, in the image of God. But the image of himself consisted in a knowledge of God conformed to the divine wisdom. Therefore its archetype was the infinite wisdom of God. (2) Fallen man "is renewed in knowledge after the image of God," Col. 3 : 10. Therefore his prototype is the divine self-knowledge. For the knowledge of God

and of divine things, which the divine revelation communicates to the minds of men, is called, by the apostle, knowledge after the image of God, for no other reason than because it is expressed in imitation of the knowledge which God has of himself and of all divine things." In relation to Christ, he remarks: "Archetypical Theology belongs to Christ especially and by virtue of his nature, inasmuch as he is the eternal God; it belongs to him personally and by the communication of attributes, in consequence of the personal union, by virtue of his human nature." Ectypical Theology is divided, according to its subjects, into the *Theology of Angels and of Men*. "The Theology of men after the fall, is either that of the way, *i. e.*, of those in this life, or that of the heavenly home, *i. e.*, of those collected there. The former is that of men passing through this world and partly acquainted with God through certain means. The latter is that of the redeemed above, whose knowledge of God is immediate and perfect."

³ HOLLAZIUS. "The Theology of the way is two-fold, natural and revealed (supernatural). The former is that according to which God is known by innate ideas, and by the inspection of created things. The latter is the knowledge of God and divine things, which God communicates to man upon earth, either by immediate revelation or inspiration, (to prophets and apostles,) or by mediate revelation or the divine word, committed to writing."

⁴ Still more frequently Theology is called a *practical discipline*; as it appeared to the Theological writers, that the expression *knowledge* was calculated to give too much prominence to the mere acquaintance with the subjects concerned; they, therefore, sought a definition in which it should be distinctly expressed, that by Theology there was meant a divinely effected knowledge, such as urged its possessor to put to practice what he learned. QUENSTEDT. "A distinction is made between *theoretical disciplines*, which consist wholly in the mere contemplation of the truth, and *practical disciplines*, which, indeed, require a knowledge of whatever is to be done, but which do not end in this, nor have it as their aim, but which lead to practice and action. We think that Theology is to be numbered, not with the theoretical, but with the practical disciplines."

GERHARD thus defines: "Theology, viewed as a discipline and concretely, is a discipline *θεοδοτος*, (given by God,) bestowed upon man through the Word, by the Holy Spirit, by which he is not only instructed in the knowledge of divine mysteries, by the illumination of the mind, so that what he understands produces a salutary effect upon the feelings of his heart and the actions of his life, but so that it also renders him ready and expert in informing others concerning these divine

mysteries, and the way of salvation, and in vindicating heavenly truth from the aspersions of its foes; so that men, resplendent with true faith and good works, are introduced into the kingdom of heaven." CALOVIUS. "Theology is the practical application of the knowledge derived from divine revelation, concerning the true religion, by which man, after the fall, may be led, through faith, unto eternal life." This is proved by HOLLAZIUS, as follows: "(1) Because the *immediate* aim of Theology is true faith in Christ, the operation of which is two-fold, viz.: *internal*, which embraces Christ with his benefits, and *external*, which produces good works, the fruit of righteousness. The *ultimate* end of Theology, is eternal happiness, which consists not only in the intuitive knowledge of God, but also in the enjoyment of him. (2) Because Theology treats of man, not theoretically, as the subject of its description, as certain qualities are ascribed to man in physiology, but as the subject of its operation, or how he, as a sinner, is to be freed from his misery and transferred into a state of blessedness. * * (3) Because Paul himself defines Theology to be 'the acknowledging of the truth which is after godliness,' Tit. 1 : 1."

* QUENSTEDT. "The term Theology is taken either *essentially*, *absolutely* and as a *mental habitude*, for the knowledge which the mind holds and clings to, or in as far as it is an acquisition of the human mind; or *accidentally*, *relatively*, *systematically*, in as far as it is the doctrine or discipline which is taught, and learned and contained in books. The former is the primary, the latter the secondary application of the term.

As to the *subject matter* of Theology, systematically considered, *out of which it is drawn*, HOLLAZIUS states: "It consists of theological truth, i. e., of facts or conclusions known or deduced from the supernatural revelation of God." In regard to the *subject matter concerning which it treats*: "Theology in *general*, discusses God and divine things, in so far as they have been truly revealed through the divine Word to sinful man, to be believed and practiced. *Specifically*, it teaches by what ways and means mortal man, corrupted by sin, is to be introduced into eternal life.

Theology is divided, according to KOENIG, into "*Catechetical* or simple, such as is required of all Christians, and *acrobatic* or more accurate, which is the province of the learned and ministers of the Word. The latter is divided, according to the method of treating it, into *exegetical*, which is employed in the exposition of the sacred text; *didactic*, strictly so called, which discusses theological subjects in order and systematically; *polemic*, which treats of theological controversies; *homiletic*, which teaches the method of preaching to the people; *casuistic*, which solves doubtful cases of conscience; Theol-

ogy of ecclesiastical government, which treats of Church discipline, visitations, Synods, &c., &c." In correspondence with these two definitions of Theology, we have "the *Theologian properly and strictly so called*; a regenerated man, firmly believing in the divine Word, that reveals the mysteries of faith, adhering to it with unshaken confidence, apt in teaching others and confuting opponents: also the *Theologian in a wider sense*; he who rightly obtains the office of a Theologian, by expounding, confirming and defending theological truths, although he be destitute of sincere holiness of disposition." The "theological knowledge of a truly regenerated and renewed man," is described as "spiritual knowledge, by which the literal sense of the Biblical language is applied according to the use designed by the Holy Spirit;" the knowledge of an unregenerate Theologian, on the other hand, as "a merely literal knowledge, which in the investigation, development and apprehension (of the sum of Scripture) is not thus applied."

But even this literal knowledge is not natural or carnal, but supernatural. It is supernatural, (a) by virtue of its origin, for it is derived from the light of supernatural revelation; (b) by virtue of its object, for the mysteries of the faith are its theme; but these mysteries of the faith cannot be comprehended without the supernatural grace of Christ, 1 Cor. 11 : 14. Therefore even a literal theological knowledge cannot be supposed without the illumination of the Holy Spirit, though this be imperfect and, as it were, pedagogical. So also HOLLAZIUS, who thus already touches the question, so much agitated in the days of the Pietists, whether an unregenerate man can be called a Theologian.

CHAPTER II. *Of the Subject of Theology, in general, viz.: Religion.*

§ 3. The subject of Theology is, therefore, Religion.¹ Religion is the way and manner in which God is worshipped, and in which man, estranged from God, is brought back to him and secures his salvation. That religion is false, according to which God is worshipped in a manner that does not accord with his nature and will; that religion is true and right in which this is done in the manner regarded as proper, and desired, by him.² This proper manner is taught in the Holy Scriptures; and thus the true religion, more accurately defined, is that in which God is worshipped according to the manner taught in the Holy Scriptures, and therefore the Christian religion is the true one.³ The proper manner of worshipping God

will manifest itself, however, first of all in that disposition of soul towards God which is agreeable to him, and, secondly, in love towards our neighbor, and the practice of all the virtues enjoined by God.⁴ In the widest sense, therefore, Religion embraces all that God commands to be believed and to be done.⁵

¹ HOLLAZIUS. "Some suppose the term Religion to be derived from *religando* (Lactantius) others from *relegendo* (Cicero). According to the former derivation, religion signifies the obligation rightly to worship God, or that which imposes upon man obligations and duties. According to the latter etymology, religion is attention to those things which pertain to the worship of God. The former derivation is more generally received."—QUENSTEDT. "Synonymous are *ὑπόστασις* James 1 : 26; *εὐσέβεια*, 1 Tim. 4 : 8; *λογικὴ λατρεία*, Rom. 12 : 1."

² QUENSTEDT. "The Christian religion is the method of worshipping God prescribed in the Word, by which man, separated from God by sin, is led back to God, through faith in Jesus Christ, (who is both God and man,) so that he is re-united with God, and enjoys him eternally."

HOLLAZIUS. "Religion, improperly speaking, signifies the false, properly speaking, the true method of worshipping God."

³ HOLLAZIUS. "True religion is that which is conformed to the divine word."

The characteristics of true religion are thus described by QUENSTEDT: "(1) Divine sublimity (it is divine in its origin, and was made known from heaven); (2) Unity (as truth is one, so that there is one way to salvation and one method of drawing near to God,"—hence in relation to the religion of the Jews it is said "Religion is one and the same in the Old Testament and in the New Testament," only "there are different epochs of religion, the Adamitic, Abrahamitic, Mosaic). (3) Truth. (4) Perfection (for it contains perfectly and sufficiently all things necessary to faith and christian life.) (5) Holiness (it teaches the knowledge of a holy God, the cultivation of a Holy life, it communicates holy precepts, reveals holy mysteries). (6) Necessity. (7) Utility. (8) Antiquity (for it begins immediately after the fall of the first man). (9) Invincibility. (10) Perpetuity. (11) Spontaneity (is not compulsory, but seeks to be taught, and calls for unconstrained assent). (12) Varied treatment (exposed to various persecutions, obscured, but not extinguished, oppressed but not suppressed). (13) Efficacy (in illustrating the glory of God, in soothing the conscience, in converting men, in cherishing growth in piety, &c., &c.)"

That the Christian Religion is the true one, is proved by CALOVIVS. (1) From that which is demanded of the true religion (that it be not false, absurd, nor vile—it is not new—does not and will not perish—does not leave men in their sins). (2) From the truth of Scripture. (3) From the religion of the Jews. (4) From the dignity of its rewards (for no religion can be produced in any age or nation more excellent in its rewards, more perfect in its precepts, more sublime in the mysteries which it teaches, or more admirable in the method by which it is ordered to be propagated). (5) From the sanctity of its precepts. (6) From the sublimity of its mysteries. (7) From the propagation of the Christian religion. (8) From the manner and nature of its propagation. (9) From the fame of its miracles. (10) From the magnanimity of its martyrs. (11) From the testimony of other religions. (12) From the efficacy and power of the Christian doctrine.

⁴ QUENSTEDT. "The Christian religion may be viewed either *μερικῶς*, (in part,) or *ὁλικῶς*, (as a whole). Taken in the former sense it signifies, first and principally, the immediate worship of God, viz: *εὐσεβεία*, or the piety which has regard to the worship of God according to the first table of the law; secondarily, it signifies those other duties by which God is mediately worshipped, which have respect to the second table of the law. The love of our neighbor presupposes love to God; hence, secondarily and by analogy, the duty of love to our neighbor comes under the name of religion.

BAIER. "The term Religion signifies, *in a stricter sense*, either the habit of the will, by which we are inclined to the love and honor and worship due to God, on account of his excellence; or, those acts themselves, of honoring or worshipping God on account of his excellence; and, at the same time, it signifies, on the part of the intellect, the true knowledge of God, on the part of the will those other virtues (or virtuous acts) which aim at the honor and worship of God. But, *in a wider sense*, it denotes the whole circle of virtues or acts, that pertain to the worship of God."

⁵ HOLLAZIUS. "Under the name of the Christian Religion is comprehended whatever is to be believed and to be done by sinful man, in order to obtain eternal life. As God is religiously worshipped by true faith and the sincere effort to perform good works, so religion, which is the form or method of worshipping God, embraces within its compass things to be believed and things to be done. In a general sense, the things to be believed are all things revealed in the written Word of God; in a more limited sense, those which are revealed in the Word of God in regard to the salvation of man; * *

most specifically, they are mysteries, above the comprehension of reason, and to be learned alone from the divine revelation for our salvation." Hence, religion consists of "*faith, and love to God and our neighbor.*"

CHAPTER III. *Of the Source of Theology, viz.: Revelation.*

§ 4. To understand what is true and real Theology, we must inquire for the source from which we derive our knowledge of it. ("The source, *principium*, is that from which anything, in some manner or other, proceeds." QUENSTEDT). This is the revelation given by God.¹ By the divine revelation we understand here, not that contained in nature, but in the Word, (*supernatural* as distinguished from *natural* revelation.)² More accurately, therefore, we say, the source of theological knowledge is the revelation contained in the Holy Scriptures,³ and this is, moreover, the only source of Theology;⁴ and neither reason,⁵ nor, subsequently, tradition, or the appeal to the consentaneous doctrine of the ancient Church,⁶ is to be ranked with it; nor are supplementary revelations now to be expected from any quarter.⁷

¹ CALOVIVS. "The term Revelation is taken either in a formal sense for the *act* of the divine communication, or objectively, for that which is divine revealed. It is in the former sense that it is here used.

² HOLLAZIVS. "We do not here speak of that *general revelation* or *natural manifestation* by which God makes himself known, both by the inherent light of nature and by the effects conspicuous in the kingdom of nature. But we speak of the *special and supernatural revelation*, which is two-fold, *immediate and mediate*. The Holy Spirit immediately illuminated the prophets and apostles, and suggested to them conceptions of things and of words concerning doctrines of faith and moral precepts. At the present day God reveals himself and his will to the human race by means of the word written by the prophets and apostles." Revelation is, therefore, defined as "the external act of God by which he makes himself known to the human race, by his word, in order that they may have a saving knowledge of him."

CALOVIVS thus states the proof that this divine revelation does actually exist: "It having been proved, if this be denied, that God is, and that there must be some way in which God is worshipped by men, we are to teach that this cannot be, unless God has himself made known the way by which he is properly worshipped; moreover,

that God wishes men to be led to the enjoyment of himself, and also, that he has revealed unto men the manner in which they are to be thus led; finally, the fact that God has revealed himself, must be taught from history, which revelation God has seen fit abundantly to accompany with miracles and documents, by which we are rendered absolutely certain that it is truly divine. Rom. 1 : 16; ch. 15 and 17; 2 Cor. 12 : 12. But as one general revelation has been made in nature, Rom. 1 : 19 *sq.*, and another special one by verbal communication, it is first to be proved from nature that God is, inasmuch as God has revealed himself unto all by his works, in the formation of this world; and subsequently it is to be shown that God has revealed himself to the human race in a more perfect manner by the Word."

³ QUENSTEDT. "The source of Theology is the written, divine revelation." HOLLAZIUS, more accurately: "Christian Theology is derived from an infallible source, viz.: divine revelation, which, for the present state of the Church, is mediate, *i. e.*, comprehended in the writings of the prophets and apostles." As proof, Jno. 20 : 31; 2 Tim. 3 : 14, 15; Rom. 15 : 4; 2 Tim. 3 : 16, 17. With regard to the different modes of revelation in ancient times, BAIER: "Formerly God employed many and various methods in revealing those things which pertain to the salvation of man, Heb. 1 : 1. Specifically: (1) By articulate language, uttered in a supernatural way; thus revelations were made to the patriarchs, Gen. 18 : 2; 19 : 1; 22 : 1; to Moses, Ex. 3 : 2; Num. 12 : 6; to the Israelites, Ex. 19 : 10. (2) By dreams or visions, presented to the minds of the sleeping, Gen. 28 : 12; Dan. 2 : 19. (3) By ecstatic visions of the waking, Ez. 1 : 4; Dan. 10 : 5; Acts 10 : 10; finally, (4) By the immediate illumination of the intellect, without the intervention of dreams and visions, 2 Tim. 3 : 16; 2 Pet. 1 : 21. But now, since God has chosen to present, in certain books, those things which are necessary to be known with reference to revealed things, in order to salvation, and not to communicate any new revelations, the only source of Theology is to be found in those ancient revelations which were made immediately to the prophets and apostles and have been committed to writing."

If, therefore, the Holy Scriptures are thus the source of Theology, we are authorized to draw the following conclusion: "Whatever the Holy Scriptures teach is infallibly true." Hence the early divines speak of a two-fold source, viz., the source indefinitely stated, *i. e.*, by a single term; and the source more fully stated, *i. e.*, by an entire proposition. The former is the Holy Scriptures. The latter, from which the doctrines of the Christian faith are deduced, and into which they are again merged, is this proposition: Whatever God has revealed in his Word, that is infallibly true, and must be reverently

believed and embraced." From the Holy Scriptures, then, as this source, are drawn all doctrinal truths. "The source whence theological conclusions are drawn, is but one, viz.: the Word of God, or "Thus saith the Lord." Theological conclusions are nothing else than truths concerning the faith, elicited and deduced from the Word of God. (E. g. from the passage 1 Jno. 5 : 7, as a source, is proved the mystery of the most holy Trinity, and the theological conclusion is drawn: there is therefore in the one divine essence a trinity of persons)."—QUENSTEDT.

⁴ QUENSTEDT. "The *sole*, proper, adequate and ordinary source of Theology and of the Christian religion, in all its aspects, is the divine revelation contained in the Holy Scriptures; or, what is the same, that the canonical Scriptures alone are the (concisely defined) source of Theology, so that out of them alone are the articles of faith to be deduced and proved."

Further: "Divine revelation is the first and the last source of sacred Theology, beyond which theological discussion among Christians dare not proceed. For every doubt concerning religion in the mind of a true Christian, is removed by divine revelation, and by this the faith of the believer grows so strong, and is so firmly established, that it frees his mind from all fear and suspicion of deception, and gives him a certain assurance."

⁵ QUENSTEDT. "Human or natural reason is not the source of Theology and supernatural things."

⁶ CALOVIVS "We (contend) that, over and above the written word of God there is at present no unwritten word of God concerning any doctrine necessary to Christian faith and life, not comprehended in the Scriptures, that ever came forth from the apostles, was handed down by tradition, was preserved by the Church, and is to be received with equal reverence."

QUENSTEDT. "The consent of the primitive Church, or of the fathers of the first centuries after Christ, is not a source of Christian faith, either primary or secondary, nor does it produce a divine, but merely a human or probable belief." In reference to this latter clause, HOLLAZIUS remarks: "(The consent of the fathers) is not to be esteemed of little, but of great importance, as a ground of credibility, as a secondary source of certain theological conclusions, and as a demonstrative and invaluable testimony that the early bishops of the Catholic Church understood and expounded passages of the Sacred Scriptures in the same sense in which the Evangelical Church of the present day understands them."

⁷ HOLLAZIUS. "After the completion of the canon of Scripture, no new and immediate divine revelation was given to be a fundamental

source of doctrine, 1 Cor. 4 : 6; Heb. 1 : 1."—QUENSTEDT. "The opposite opinion is that of various fanatics, who hold that the knowledge of God and of all doctrines that are to be believed, is to be sought, not in the written word of God, but in a revelation especially made to each individual, and in innate light, from notions, dreams, angelic communications, internal word, inspiration of the Father, knowledge internally communicated by Christ, who is essentially united with them; instruction of the Holy Spirit internally speaking and teaching,—a higher wisdom than that contained in the Sacred Scriptures."

EXCURSUS. *Concerning the Use of Reason in Theology.*

§ 5. By the term Reason, we may understand *either* the capacity of intellectual apprehension in general,—and this is essential to man, for it is only by means of this capacity, which distinguishes him from irrational animals, that he can comprehend the truths of Christianity. Of reason in this sense, therefore, we do not here speak, where we are discussing the question in how far the Sacred Scriptures are to be regarded as the only source of Theology.¹ Or, we may understand by reason, that knowledge of, and intimate acquaintance with, affairs in general, which man naturally possesses, and the ability of forming decisions in view of them.² In the latter signification, reason may, indeed, be a source of knowledge for natural things, but not for Theology, which is occupied with divine things. With these, it is true, reason, before the fall of man, came into no collision, as in fact reason, in itself considered, is not in conflict with them, for as such she is conscious of her proper bounds, does not desire to measure divine things by the rule of her natural knowledge, and knows that there are truths which, whilst they are not opposed to mere reason, are, nevertheless, far above her reach.³ But, after the fall of man, the case is different; here reason enters into conflict with divine truth. She has, therefore, no right to test the truths of revelation, still less to reject that which does not seem to accord with her own knowledge; but rather, on the other hand, to subject herself to revelation and learn from it. In the latter case, much will again become intelligible to her that before appeared contradictory, and she will again approach the condition which she occupied before the fall. But as man, although regenerated, never becomes entirely free from sin, as he was be-

fore; so reason, even in the regenerated, can never regain entirely her original power, and her decisions, even in this case, can never be authoritative in regard to divine truth.⁶ If, therefore, reason cannot decide in regard to matters of faith, it follows as a matter of course, that she cannot here have normative authority, although as a hand-maid to Theology, she may be of much assistance. The use that is to be made of her in Theology, must therefore be limited to this: that in general, by her assistance, the truths of Theology are intellectually apprehended, that she assists in the demonstration of a divine truth to the extent of her natural knowledge, and that she, at the same time, furnishes means for the refutation of opponents, by proving the agreement of divine truth with natural knowledge, in so far at least, as she has been enlightened by divine revelation.⁷

¹ CALOVIUS. "Human reason denotes *either* the intellect of man, viz.: that faculty of the rational soul (HOLLAZIUS: That intellectual faculty of man,) which we need in the investigation of subjects concerning which there is no doubt, since man understands alone by the reason or intellect." HOLLAZIUS: "Without the use of reason we cannot understand, nor prove theological doctrines, nor defend them against the artful objections of opponents. Surely not to brutes, but to men, using their sound reason, has God revealed the knowledge of eternal salvation in his word, and upon them he has imposed the earnest injunction to read, hear and meditate upon his word. The *intellect* is, therefore, required, as the *receiving subject* or *apprehending instrument*. For just as we can see nothing without eyes, and hear nothing without ears, so we understand nothing without reason. Yet, at the same time, human reason is no fountain, or original source, from which elements of doctrine may be, either directly or indirectly, derived."

² CALOVIUS. "Or, reason denotes (philosophy itself) the principles known from nature, (by the light of nature,) and the discussion or ratiocination based upon these known principles." These principles are divided into "*organic* and *philosophical*, (strictly so called.) The former (organic) relate to the mediate disciplines, grammar, rhetoric, and logic. (QUENSTEDT: "These are to be employed in Theology, since without them, neither the sense nor signification of the words can be discovered, nor the figures and modes of speech be properly weighed, nor the connection and consequences perceived, nor discussions instituted. The latter (philosophical) are again divided into absolutely philosophical principles (general or transcenden-

tal) which consist of fundamental and necessary truths, such as cannot be overthrown by any evidence, not even by the Scriptures, *e.g.*, 'it is impossible for the same thing to be, and not to be, at the same time;' and restrictedly universal philosophical principles, (special or particular,) which are, indeed, true, to a certain extent, hypothetically, or so far as mere natural knowledge extends, but which, nevertheless, admit of limitation, and which may be invalidated by counter evidence drawn from revelation, if not from nature; *e. g.*, 'as many as are the persons, so many are the essences,' &c."

³ GERHARD. "We must distinguish between reason in man before and after the fall. The former, as long as it remained such, never conflicted with divine revelation; the latter, through its corruption, opposes it continually. Natural human reason since the fall is (1) blind, darkened by the mist of error, enwrapt in the shaees of ignorance, the prey of vanity and error, Rom. 1 : 21; 1 Cor. 3 : 1; Gal. 4 : 8; Eph. 4 : 17. (2) Unqualified to apprehend mysteries and judge in regard to them, Matt. 11 : 27; 16 : 17; 1 Cor. 11 : 14, *sq.* (3) Inimical to them, Rom. 8 : 6; 1 Cor. 2 : 11; 3 : 18 *sq.*; therefore, 'to be brought into captivity to the obedience of Christ,' 2 Cor. 10 : 4, 5. (4) And we are commanded to beware of its seductive influence, Col. 2 : 8. Therefore natural human reason cannot be a legitimate guide in matters of faith, and he who is led by it in forming his decisions, cannot be a judge in theological controversies."

⁴ QUENSTEDT. "We must distinguish between philosophy (*i. g.*, reason) viewed in the abstract and with reference to its essential nature, and philosophy viewed concretely and as it exists in the subject corrupted by sin: in the former case it is in no wise opposed to divine truth, (for truth exists only as uniform and, by virtue of the mutual dependence of all its parts, harmoniously); in the latter case, however, on account of the ignorance of the intellect and the perversion of will, it is not unfrequently employed by the philosopher for purposes of misrepresentation and deception, Col. 2 : 8."

Further distinction of essentially the same import:

GERHARD. "We must distinguish between sound reason, truly and properly thus called, and sound reason, as defined by our opponents. Sound reason, truly and properly so called, as that, namely, which does not transcend the limits of its sphere, and does not arrogate to itself decisions in regard to the mysteries of faith; or which, enlightened by the Word, and sanctified by the Holy Spirit, does not follow its own principles in the investigations of the mysteries of the faith, but the light of the Word and the guidance of the Holy Spirit, this is not opposed to the faith. But our opponents under-

stand by sound reason, that which judges concerning the mysteries of faith, according to its own principles, as their practice proves." In order to remove the appearance of contradiction between reason and revelation, the distinction is also marked between *contrariety* and *diversity*. QUENSTEDT: "Philosophy and the principles of reason are not, indeed, contrary to Theology, nor this to those, but those things which are divinely revealed in Scripture are, nevertheless, widely different from those that are known by the light of nature:" whence, to the objection—"as the small light to the greater, so reason is not contrary to revelation"—the following answer is made. GERHARD: "This contrariety is not necessary, but accidental. Reason restricted to her proper sphere, is not contrary to Scripture, but when she wishes to overleap and surpass (*μεταβαίνειν καὶ ὑπερβαίνειν*) this, and to pass judgment upon the highest mysteries of the faith, by the aid of her own principles, then, by accident (casually) she comes in conflict with Scripture which informs us in regard to the mysteries of faith. Just as the stronger light often reveals those thing which were hidden in the weaker; so the light of grace, enkindled for us in the Word, makes manifest those things which were hidden in the light of nature. Just as any one, therefore, who would deny those things which are visible in the greater light, because he had not seen them in the smaller, would fail to appreciate the design and benefit of the smaller; so, also, he who denies or impugns the mysteries of faith revealed in the light of grace, on the ground that they are incongruous with reason and the light of nature, does, at the same time, fail to make a proper use of the office and benefits of reason and the light of nature." QUENSTEDT: "*Corrupt reason*, or the corrupt use of reason, conflicts with Theology when it measures the infinite by the finite, or lays down axioms as universal which are not so; *e. g.*, when it opposes to creation its vaunted axiom (*ἡ κτίσις ἀπὸ τοῦ οὐκ ὄντος*,) 'out of nothing nothing is made.' For they are not truly universal, since they are not verified in all cases. Thus that the whole is greater than its part, *i. e.*, naturally, remains true in philosophy, yet the parts of a whole that has been blessed and miraculously increased, can exceed the unblessed whole, Jno. 6 : 9 and 13."

⁵ GERHARD. "The articles of faith, in and of themselves, are not contrary to reason, but only above reason. They may however happen to be contrary to reason; when, namely, reason claims the right to judge concerning them, according to its own principles, and does not follow the light of the Word but denies and impugns them. Again, the articles of faith are not contrary to, but merely above reason, inasmuch as reason before the fall was not yet corrupt and depraved, but since after the fall they are not only above, but also

contrary to corrupt reason, for this, in so far as it is of such a character, cannot refrain from judging concerning them by its own principles."

Here belongs also the answer to the declaration 'What is true theologically, cannot be false philosophically, for truth is one.' "Between philosophy and Theology, there is not necessarily contrariety nor contradiction, since those things which Theology teaches by revelation concerning the greatest mysteries, a sound and sincere philosophy knows are not to be discussed and valued according to the principles of reason, lest there should be a *μετάβασις εἰς ἄλλο γένος* (intrusion into a strange sphere), or a mingling up of the distinct principles of different departments. Thus, when Theology teaches that Mary brought forth, and yet remained a virgin, a wise philosophy does not assert that this is contrary to its conclusion, that for a virgin to bring forth is impossible; because it knows that that conclusion must necessarily be received with this limitation, that for a virgin to bear a child naturally, and yet remain such, is impossible, which Theology does not deny; for it declares that it was by virtue of supernatural and divine power that the virgin brought forth. But when some philosophizer makes out his axioms and assertions to be so comprehensive that by them the highest mysteries of the faith are to be adjudged, and thus invades foreign bounds, then it comes to pass, casually, that what is true theologically is false philosophically, where respect is had, not to the true use of a sound philosophy, but to its shameful abuse. Thus justice and the nature of law is everywhere the same, *i. e.*, in theory, yet law in one province is not the same as law in another, but every government exists under its own special laws. Thus truth is one, in its general conception, yet each department has its own axioms, which are not to be drawn before another tribunal, but to be left in their own sphere."

⁶ QUENSTEDT. "We are to make a distinction between the reason of man *unregenerate* and *regenerate*. The former counts the mysteries of faith foolishness, but the latter, in as far as such is its character, does not object to them. Then only and only so long is it to be regarded as such, *when*, and *so long as*, it follows the light of the Word and judges concerning the mysteries of the faith, not by its own principles, but by the Scriptures. We do not reject reason when regenerated, renewed, illuminated by the Word of God, restrained and brought into captivity to the obedience of Christ; this does not draw its opinions, in matters of faith, from its own sources, but from Scripture; this does not impugn the articles of belief as does corrupt, self-confident reason. We are, also, to distinguish be-

between reason partially rectified in this life, and that which is fully rectified in the life to come. The former is not yet so completely renewed, illuminated and rectified that it would be impossible for it to oppose the articles of faith and impugn them, if it should follow its own guidance. Just as there remains in the regenerate a struggle between the flesh and the spirit, by which they are induced to sin; so there remains in them a struggle between faith and reason, in so far as it is not yet fully renewed; this, however, excludes all opposition between faith and reason."

⁷ QUENSTEDT. "A distinction must be made between the *organic* or *instrumental* use of reason and its principles, when they are employed as instruments for the interpretation and exposition of the Sacred Scriptures, in refuting the arguments of opponents, drawn from nature and reason, in discussing the signification and construction of words, and rhetorical figures and modes of speech, and the *normal* use of philosophical principles, when they are regarded as principles by which supernatural doctrines are to be tested. *The former* we admit, *the latter* we repudiate." The following from QUENSTEDT explains and expands this idea: "It is one thing to employ in Theology the principles and axioms of philosophy for the purpose of illustration, explanation, and as a secondary proof, when a matter is decided by the Scriptures; and another, to employ them for the purpose of deciding and demonstrating, or to recognize philosophical principles, or the argumentation based upon them, as authoritative in Theology, or to decide by means of them, in matters of faith. The former we do, the latter we do not. There must be a distinction made between inferences deduced by the aid of reason from the Sacred Scriptures, and those drawn from the sources of nature and reason. The former must not be confounded with the latter. For it is one thing to use the inferences, (legitimate, necessary,) and another to use the principles of reason. It is one thing to draw a conclusion and deduce inferences from the declarations of Scripture, according to logical rules, and another to collect inferences from natural principles. A sort of illustration of heavenly matters can be sought for amongst those things which reason supplies, but a demonstration can never be obtained from that source, since it is necessary that this should proceed (*non ex analogia sed ex similitudine*) from the same sphere to which the truth to be proved belongs, and not from a foreign one. We are to distinguish between the *ministry* of reason, when like a hand-maid she yields obedience to her mistress, and the *tyranny* of reason, when she arrogates to herself the power of judging in regard to things unknown and placed above her comprehension. Theology does not condemn the use, but the abuse, (of

reason) and the attempt to make of her a guide, or the magisterial and normative use of reason as a judge in regard to divine things."

This doctrine of the use of reason GERHARD develops in a manner somewhat different, although substantially the same; as follows, (under the topic, "The Use of Reason in the Rule of Faith:") (1) The *organic* use is the following: when our reason brings with it, to the work of drawing out the treasures of divine wisdom hidden in the Scriptures familiarity with grammatical accuracy of expression, with the logical arrangement of sentences, with the appreciative elucidation of rhetorical figures, and with the physical sciences; which familiarity is entirely the fruit of philosophical cultivation. This use we greatly commend, yea, we even declare it to be necessary. (2) As to the *edificative* (*κατασκευαστικός*) use of reason, it is to be thus regarded. There is a certain natural knowledge of God, Rom. 1 : 19, 20, but this should be subordinate to that which is divinely revealed in the Word: so that where there is a disagreement the former should yield to the latter: and where they agree, the former confirms and strengthens the latter. In short, as a servant it should, with all due reverence, minister to the latter. (3) The *destructive* (*αποσκευαστικός* *σευ* *ελεγκτικός*) use, when legitimate, is the following: Errors in doctrine are first to be confuted by arguments drawn from the Sacred Scriptures, as the only and proper source of Theology, but afterwards philosophical reasons may be added, so that it may be shown that the false dogma is repugnant, not only to the light of grace, but also to the light of nature. But when the truth of any doctrine has been clearly proved by unanswerable scriptural arguments we never allow our confidence in it to be shaken by any philosophical reasons, however specious they may be."

"Although some things are taught in Theology, which can be learned in some measure by the light of nature and reason, yet human reason cannot undertake to become thoroughly acquainted with the mysteries of faith, properly so called, by means of its own powers; and such things as, already known from nature, are taught in Theology, it need not seek proof for anywhere else than in their own proper source, the Word of God, which is abundantly able to prove them. * * In this latter manner the Theologian becomes indebted, for some things, to the philosopher, not, indeed, as though he were not able to know them without the aid of philosophical principles, from Scripture, as the proper and native (*οἰκία*) source of his own science, but because, in the course of the investigation, he perceives the truth of the proposition according to the principles of philosophy."

That to which GERHARD here merely alludes, the later Theologians,

such as QUENSTEDT, BAIER, HOLLAZIUS, develop at greater length when treating of the *pure and mixed articles*, by the former of which are understood those which contain truths that can be known only by revelation; by the latter, such as contain truths which may, at least in part, be otherwise known. HOLLAZIUS: "Mixed articles of faith may, in some measure, be known by the principles of philosophy. But the pure articles of faith can be learned and proved only from Sacred Scripture as the appropriate, fundamental and original source." But the remark of QUENSTEDT is well worthy of attention, that "in the *mixed articles* we grant that special (philosophical) principles may be employed, not, indeed, for the purpose of decision or demonstration, but merely for illustration, or as a sort of *secondary proof* of that which has already been decided by the Scriptures." Here belongs also the following: "The formal principles of reason no one rejects, the material, as a test of supernatural doctrines, no one in his senses receives. No material principle of reason, unless it be such as is at the same time a part of revelation, produces faith theologically. That there is a God, we know from nature; we believe it, however, only on the authority of Scripture. It does not follow that 'because axioms known by nature are a part of revelation, therefore reason is the rule of theological controversies.'" This sentence conveys the same idea as the last, quoted from GERHARD, and is designed to prevent the assignment of the right of decision in the mixed articles to reason, although she is to have something to do in them. Those Theologians who adhere to the distinctive arrangement described in Note 2d of organic and philosophical principles, admit also the use of the absolutely universal principles in Theology. It may be questioned, however, whether these are so accurately distinguished from the restrictedly universal principles which are not admissible, that mistakes may not easily arise. In regard to this BAIER thus expresses himself: "The material principles of reason are also with propriety employed; however, when they are particular or specific, they are subordinated to the universal principle (grand source) of Theology: but the universal principles of reason may be employed only when they are absolutely necessary, namely, when the demonstration of the opposite would imply a contradiction. For otherwise, if the principles of reason were employed, not absolutely, but for a specific purpose, or, so to speak, universally, and necessarily, it might easily happen that a conclusion would be reached repugnant to the mysteries or to the articles of faith, even to those of fundamental importance.

ARTICLE V.

LIFE AND LABORS OF FRANCKE.

The most remarkable man of his times, was Augustus Herman Francke. His career marked a new era in the history of the Church, and furnishes for the encouragement of God's people, one of the brightest illustrations of the power of prayer and the triumph of Christian faith. Independently of the great work which he achieved in founding the Orphan House at Halle, the greatest eleemosynary enterprise in the world, and his child-like, unwavering faith in God, he was a man of more than ordinary ability and learning, a profound thinker, an eloquent preacher, sagacious and practical in his character, earnest and untiring in his efforts, always exhibiting a cheerful, hopeful disposition, taking a comprehensive, serious view of the work of life, its magnitude and responsibility, and constantly and faithfully striving to accomplish all he could for the temporal and spiritual interests of his fellow-men. Living in an age, when, on the one hand, a subtle and dangerous scepticism, and, on the other, a cold and formal orthodoxy, were eating out the religious life of Germany, he, with Spener, Frelinghuysen and a few other kindred spirits, kept alive the sacred flame of piety, and saved the Church of the Reformation from ruin. His aims were Christian. His efforts were owned by the Master. He possessed the simplicity and guilelessness of a child, and yet he had the most accurate insight into character, a wonderful knowledge of human nature. He knew how to exercise an influence over others, and was regarded, even by his enemies, as a tower of strength, a power in the Church and the country.

Augustus Herman Francke was born March 22d, 1663, in Lübeck, Germany. His father, John Francke, held an official position in that city, but removed with his family, three years after the birth of Augustus Herman, to Gotha, where he became associated with the government of Duke Ernest the Pious, of Saxe Gotha. His mother was connected with the Schabel family, who had the control of a

large *stipendium*, with which he was very much aided in the subsequent prosecution of his Academic and Theological studies. He received his earliest instruction in his father's family from private tutors. He subsequently entered the Gymnasium at Gotha, and so assiduous was his application to study, that, at the age of fourteen, he was pronounced qualified to become a student of the University. His friends, however, considered it inexpedient and unsafe to expose him, at so precarious and tender an age, to the temptations and perils of University life. He, therefore, continued his studies two years longer at home under the immediate direction and supervision of his friends. "Study was to me, at this time," he says in his *Reminiscences*, "a most delightful occupation, and I had made an early choice of Theology as my profession. My progress was equal to the pleasure I took in my studies; and my vanity, in consequence of the progress I made in knowledge, might have become very dangerous to me, if the neglect which I experienced from my fellow pupils on account of my youth, had not humbled me. I am persuaded, that this circumstance was in reality of greater advantage to me than if I had been caressed and flattered. After I left the Gymnasium, my ambition daily increased. I desired to become distinguished for learning. This exerted an influence, even on my style of writing, and I proposed to myself as examples in the Latin language those authors marked by their florid style, until moved by the judicious advice of a friend, I returned to the noble simplicity of Cicero."

Erfurt was the first University, whose instructions he attended. Thence he was transferred to Kiel, in Danish Holstein, that he might enjoy the benefit of the *stipendium*, to which, according to the foundation, he was entitled. Here he remained three years, his studies being directed by Professor Kortholdt. He thus speaks of himself at this period: "I was well acquainted with systematic theology and Christian ethics. I was able to prove all the doctrines from the Bible. I neglected nothing of what is usually regarded as external piety. But my theological knowledge had not yet my heart. In the perusal of the Scriptures I had no disposition to make a personal application of the truth. All my aspirations centred in this one idea, that I might become a learned man." At Kiel, however, Francke did not meet with the encouragement and facilities

for acquiring the Oriental languages, which he had expected. That he might satisfy the ardent longings of his heart, he went to Hamburg, where Essardi, an eminent teacher of the Oriental languages, gave instruction. In the space of two months his progress in Hebrew was so rapid that when the condition of the family required his return to Gotha, he was enabled, during his sojourn of eighteen months at home, in addition to the revision of his former studies, to read through the Old Testament in the original, six times. He was also diligently engaged, at the same time, in the study of the English and French, which languages, in connection with the Italian, occupied much of his attention after his removal to Leipsic, in 1681. Here, in 1685, he lectured on Biblical interpretation with great favor and success. He continued at this seat of learning two years, and then, in accordance with the counsels of his uncle, Dr. Glixon, he determined to pursue his theological studies further, under the direction of the learned and pious Dr. Sandhagen, Superintendent of Luneburg. Thither he repaired and became an inmate of this good man's family, whose conversations were generally of a religious character, and the few persons, who frequented the house, were devoted and active Christians. Under these favorable influences he was led carefully to inquire into his spiritual condition, the relations which he sustained to his God, and his prospects for eternity. He was dissatisfied with himself. Doubts and difficulties arose in his mind. He realized that he had no claims to discipleship. He experienced hours of sorrow and anguish. In a subsequent reference to this period, he says: "Dr. Sandhagen desired me, soon after my arrival, to preach for him, assigning me the appointment, several weeks, in advance of the service. In the earnest desire that my hearers might be edified, I selected as my text the words: 'But these are written, that ye might believe, that Jesus is the Christ, the Son of God; and that believing ye might have life through his name,' and as my theme, 'The true and living faith, and the difference between this and a mere imaginary and ideal faith.' As I was seriously and consecutively meditating on this important subject, I discovered that I did not possess that living faith. Finding so much that required attention in my own heart, I neglected the preparation of my sermon. My whole life passed in review before me; it seemed as if I could count all my

sins. But I soon ascertained, that the principal fountain of them all was my unbelief, or the supposed belief, with which I had so long deceived myself. Sometimes I wept. I walked my room, greatly distressed. I knelt in prayer to that God whom I did not yet know. I pleaded with him to have compassion on me. I determined, if my mind experienced no change, to tell Dr. S. that I could not preach, because I would not deceive the people. With a troubled heart I saw that I had no God, in whom my heart could trust. I bewailed my sins, but I had no Saviour, to whom I could flee for refuge. In the greatest distress of mind, I again implored the Saviour to grant me relief in my anguish, and to save me from my wretched condition. The Lord heard my prayer. My doubts vanished. My difficulties were removed. I was assured in my heart of the grace of God in Christ Jesus. I could call Him not only my God, but also my Father. All my grief subsided, all the restlessness of my heart had gone. I was so filled with joy that I could, with my whole soul, praise Him who had dealt so graciously with me. I had bent my knees in the greatest grief, and with a heart full of doubt; I arose with joy inexpressible and full of assurance. It seemed as if I had spent my former life in a deep sleep, from which I had just awaked. I was fully convinced, that the world with all its glory could not produce so sweet a joy in the human heart." The Wednesday following Francke preached. With gratitude and heartfelt joy he proclaimed that faith which he had so lately received, and which afforded him so much comfort. His residence at Luneburg he ever considered the most important period of his life, in the influence which it exercised over his future character and usefulness. "From that time," he says, "religion was my chief concern. The glory of God and the extension of his kingdom appeared to transcend in importance every other interest in the world. Honor, wealth and pleasure I regarded with indifference, with an undesiring eye."

In 1688 he left Luneburg, and, after a brief sojourn at Hamburg, he visited Dresden, spending two months with his friend, Dr. Spener. The active zeal and earnest counsels of that good and devoted man, strengthened him in his Christian character and awakened within his breast a renewed desire for the increase of practical piety and more fervent effort in the Church. He returned to Leipsic,

where he resumed his lectures in the University. They were well attended and heard with deep interest. But his success encountered violent opposition and bitter envy. He was attacked on all sides. The celebrated Thomasius, then a resident of Leipsic, fearlessly came to his rescue, and successfully defended his cause. Good was accomplished, and results the most important followed.

The scene of Francke's labors is now changed, by the reception and acceptance of a call, in 1690, to Erfurt. Here he devotes himself diligently to the work of preaching. His sermons, so practical and earnest, were received with great satisfaction and favor, not only by the citizens, but by the strangers, whom his power as a preacher had attracted to the place. Many Catholics who attended his services, either united with the Protestant Church, or manifested by their actions, that the ceremonies of their Church were of much less importance than they had previously regarded them. In a city under the control of a Catholic government, as Erfurt at that time was, such a state of things would naturally awaken jealous feeling and an acrimonious spirit. An edict was issued by the authorities of Erfurt, in the name of the Elector and the Archbishop of Mayence, to whose jurisdiction the territory then belonged, requiring Augustus Francke, as the founder of a new sect, within twenty-four hours, to leave the city. When information of these proceedings reached him, he was advised to ask for his dismissal, but he replied: "The wicked flee when no man pursueth, but the righteous are bold as a lion." He remonstrated against the unjust decree, which condemned him unheard. But the remonstrance had no effect. Neither the supplications of the citizens, nor the entreaties of the Church, availed anything. The persecuted man left Erfurt, in the autumn of 1691, amid the sorrows, the sympathies and tears of his friends, exhibiting a most Christian spirit, and impressing all with his remarkable moderation, equanimity and fortitude. But so well established was his reputation for learning and integrity, that several Protestant Princes immediately offered him protection and positions in their respective dominions. He remained for two months with his friends at Gotha, and then accepted an urgent call to Halle, for so many years the theatre of his activity and zeal, his evangelical and enthusiastic efforts.

Francke's removal to Halle marks a new and important epoch in his life. This was in 1692. He was elected to the Professorship of Oriental Languages, and subsequently of Theology, in the recently established University of Halle. He also engaged in pastoral labors, as a Christian minister, at Glaucha, a small village, on the outskirts of the city, the inhabitants of which were very degraded and grossly immoral. But he was not deterred by the circumstances from laboring faithfully for their elevation and conversion. Their ignorance and poverty imparted the first impulse to the benevolent efforts, which characterized his whole future career. He, at once, organized catechetical classes among the young of the parish, he fed the destitute who were daily crowding the parsonage, and at the same time, ministered to their spiritual wants by instructing them at his house in the doctrines and principles of the Christian religion. He assisted, in every way he was able, the neglected poor, and tried to raise up the down-trodden and the fallen, to rescue souls from ruin, to awaken new notes in praise of the Redeemer, to people new mansions in heaven. But the plans which were adopted and the efforts put forth, fell far short of his fond expectations and benevolent wishes. "One day as I was reading the Scriptures," he says, "I met with the words: 'Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver; and God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work,' and the thought arose in my mind, 'How is God able to make all grace abound toward me?' I felt as if I should like to aid the poor and the afflicted, if I were only able, but my circumstances frequently compelled me to send them away empty." Whilst he was occupied with these thoughts, he received a letter from a Christian friend who was in deep distress; he was so destitute that, with his whole family, he was threatened with starvation; he was unwilling to borrow more from any one, but if in his need he could receive help, he would never cease to be grateful. "I remembered," says Francke, "what I had just read, and was more troubled than ever to know what to do; I wept and prayed; and, at last, without holding counsel with any human being, I resolved to deal in a Christian way with my friend in his hour of extremity. I carried my pur-

pose into immediate execution, and, during the year, I gave him one hundred dollars, and relieved his family from the greatest destitution."

About this time he tried another plan of procuring funds, that he might relieve the wants of the poor. He kept a box suspended in his own house with the inscription: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Also, "Each one, not grudgingly, or of necessity, for God loveth a cheerful giver." In this way he obtained something, from time to time, although the contributions were small. One day an individual dropped in the box three dollars and a half. When he took the money in his hand he gratefully exclaimed: "This is a large sum; with this I ought to do a great work. I will now commence a school for the poor." The same day he purchased books with a dollar and a half, and engaged a student to instruct the children two hours a day, believing that God would provide other resources, when his present means were exhausted. This was the foundation of the *Orphan House*. From so humble a beginning originated that vast enterprise which, by the divine blessing, has accomplished so much for Christ and his cause.

The progress of the work was, at first, slow, but its influence and operations were gradually extended. The school was now held in a large hall, adjoining the study in the parsonage, where a box was fastened to the wall with the inscription: "For the instruction of poor children, and the purchase of the necessary books and other materials." Beneath were written the words: "He that hath pity upon the poor, lendeth unto the Lord: and that which he hath given will He pay him again." Thus he was enabled not only to continue the school, but also to relieve the wants of the poor children. Alms were distributed, two or three times a week, to attach the scholars to the school, and to render them more docile and subordinate to authority. The citizens, observing how carefully they were instructed, desired to place their children also under the same influences. The privilege was granted them, on the condition that they would pay three cents per week for the instruction. With this additional revenue, Francke could increase the compensation of the teacher. Five hours every day were thus devoted to instruction, and, in

a short time, there were sixty pupils in the school. The fame of the good man's zeal for the public welfare had, in the mean time, spread over a great portion of Germany, and many Christian hearts were animated with a desire to assist in so benevolent a work. About this time an influential Christian friend, hearing of his philanthropic labors, presented him with five hundred dollars, the interest of which was to be used, at his discretion, for indigent students. Supposing that this sum would be sufficient for the maintenance and education of one student, he made the necessary inquiries to secure a suitable subject. Four orphans were presented to him, from whom he was to make his selection. "Trusting in God," he says, "I ventured to take all four. Having once undertaken, in the name of God, to receive and educate orphans, I determined to refuse none that offered, and, in less than a fortnight, I had nine orphan children under my care, and soon the number increased to twenty." Kind hearts were prompted to supply funds as they were needed. Contributions came in from all directions, and sometimes in large sums. These were conscientiously appropriated to the object intended. Francke felt that God was with him, and his blessing was resting upon his labors.

The parsonage was now inadequate to the accommodation of the large number of scholars that applied for admission into the School. He, therefore, rented rooms of a neighbor, and employed additional teachers. But having found from experience that, during the few hours of secular instruction, comparatively little could be done in the way of impressing religious truth upon the hearts of the children, he thought his object would be more effectually attained, if they could be kept all the time under the vigilant supervision of pious teachers. For this purpose he earnestly desired to build an *Orphan House*, though he had not a dollar, with which to undertake so great a work. But he committed the interest unreservedly to a kind Providence, and relied wholly upon the promise, "The Lord will provide." In 1695 the building was commenced, without capital, or the promises of patrons, but in faith, trusting to the living God for the success of the enterprise. "Meanwhile," he says, "the faithful God and Father of the orphan, who can do for us altogether more than we ask or can even think, provided for me more richly than, with my faithless reason, I could have ever dared to dream.

By the divine favor I could now not only do something to help poor students secure an education, give shelter and raiment to the poor orphans committed to my care and keep the school in proper order, but I was able to buy the house of my neighbor, from whom I had been renting rooms, and also to build two apartments in the rear. The work had been begun in faith, and in faith I designed to continue it, not hesitating to provide all that was needed for the children, but, at the same time, carefully guarding against procuring any article, not demanded by the sternest necessity." The number of orphans increased. The house was filled to its utmost capacity, the duties of the teachers became so onerous, that it was necessary to secure additional help.

Francke's labors were now augmented by the foundation of another Institution, about this time, at Glaucha. His reputation, as an experienced and successful educator, being established, the widow of a nobleman applied to him for a private tutor for her children. But being unable to furnish a suitable individual from the number of his students, he proposed to receive and educate them at his own house for a stipulated sum. The children were sent. Other noblemen and wealthy individuals followed her example, and, in the course of a few months, so soon as the proper arrangements could be made, the Gymnasium was commenced under the name of the *Royal Pedagogium at Halle*. "In 1697 I made," he says, "further enlargements, in order to accommodate those who wished to pursue a more extended course of studies. I appointed skilful teachers, and formed classes in Latin, Greek and Hebrew, in history, geography, geometry, music and botany. I received fees from such parents as were able to pay for the tuition of their children. This I say, because it illustrates my entire trust in Providence, because no one paid me so much as it cost to provide instruction for his child; even when the fees were paid, there was a pecuniary loss in every case. The reception of this class of children increased our burden, and compelled me to look to God for even greater blessings upon the enterprise."

As the operations of the Orphan House, numbering now nearly two hundred pupils, were enlarged, he found it necessary to adapt its character to the changed circumstances of the school. He divided the pupils into sections, according to their sex and their attainments in study.

For those who possessed superior endowments, instructions suited to their capacity were selected, whilst others, intended for mechanical pursuits, were taught Reading, Writing and Arithmetic, and the elementary principles of Christianity. And as there was no model of an Orphan House in all Germany, and he was desirous of making his Institution as perfect as possible, he sent his Superintendent to Holland to examine similar schools in that country. He also, in humble reliance on the providence of God, purchased other buildings. But the erection of a larger edifice every day seemed indispensable.

On the 13th of July, 1698, the corner-stone of the Orphan House, founded in faith and baptized with prayer, was laid in the name of the Triune God. "Providence had blessed me," says Francke, "so far, that I had on hand a considerable quantity of lumber, although not sufficient for the building; but for the other materials, and funds to pay the workmen, I was compelled, from week to week, to look to the hand of the living God who had already given me so many reasons to trust Him. Although I had commenced with no ready money to pay the laborers, yet God opened the way for me to secure, without any difficulty, the services of a sufficient number of workmen to proceed with the House. It was my custom, and one to which they yielded with cheerful compliance, to commence the day and terminate the week with prayer." "The work," he adds, "advanced so rapidly, notwithstanding its magnitude, that in one year from the day, on which the corner-stone was laid, the roof covered the whole building, and God had silenced the sneers of those who had made light of the undertaking, and who had gone so far as blasphemously to say, that they would hang themselves on the walls, when they were high enough." The king of Prussia now regarded the project with kind interest, and manifested his appreciation of the work by voluntarily giving a hundred thousand bricks for the walls, and thirty thousand tiles for the roof. He also granted an act of incorporation, which raised the Orphan House to the rank of an Institution, recognized by the Government, with the privilege of soliciting contributions in all parts of the kingdom.

About this time the heart of a Christian gentleman, Baron Canstein, was inclined to devote a portion of his wealth to provide a Home for poor widows, and to place

it under Francke's care and supervision. An Asylum was fitted up in the vicinity of the other Schools, and soon after commenced operations with a limited number. Prayers with them were daily conducted, and Francke writes: "We have reason to think the influence of this widows' retreat was very great, and their prayers redounded to the benefit of the whole city, as well as to the Institutions under my charge. He also introduced a Free Table, as he found that many of the young men, who had devoted themselves to the acquisition of knowledge, were too limited in their means to procure the most common necessities of life. His resolution was adopted on incidentally discovering one day, that an indigent student had been without a regular meal for three days; although Francke knew not, whence the means would be secured, he looked for help to God, who had directed him to feed the hungry, and his expectations were more than realized.

How Francke multiplied and continued so many Institutions, requiring constantly funds for their support, may be learned from his own simple statements in reference to the origin, progress and success of the work, so strikingly illustrative of the power of faith and the efficacy of prayer. The continued evidences of God's presence and interest in the work strengthened his courage and continually inspired his faith, even when obstacles, apparently insurmountable, crowded his path. He tells us, that on one occasion, when all his resources were exhausted, and he knew not whence the supply would come for the heavy expenses of the ensuing week, just at the right time, God provided for his necessities: some one, he knew not the individual, was moved to send him seven hundred and fifty dollars. At another time, when they were again reduced to extreme destitution, and the steward informed him that their meat and grain were consumed, that they were without wool and clothing, he made his wants the subject of special prayer. The result was that he had scarcely risen from his knees, when a knock at the door and the voice of a friend were heard, who had brought him fifty dollars, and thus, at once, relieved his wants. In the year 1698, he sent to a Christian woman, in indigent circumstances, a ducat, as a trifling relief in her poverty. In her reply, she stated that the money had reached her most opportunely, at a time of great need, and that she had prayed to God that he would send to him a pile of ducats, in return for

the one he had given to her. Very soon after this, he received twenty-eight ducats from one place, two others from a person living in Sweden; twenty-five from an unknown individual, and twenty more from an old friend of the Institution. Prince Louis, of Württemberg, about this time, passed to his rest, and, in his dying hours, drew from his drawer a purse, containing five hundred ducats, observing, "This is for the Orphan House at Halle. When I saw this heap of ducats lying before me," says Francke, "I remembered the prayer of the pious woman, and felt that God had answered her prayer." In the month of February, 1699, he again experienced great want. The larder was empty, and he knew not whither to turn. "Notwithstanding my poverty," he writes, "I still clung to the promise: 'Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you,' yet the care of the temporal was constantly agitating my soul with my concern for the spiritual. It required great effort to repose faith in God, undisturbed by the pressing want of the present hour. As I gave out the last penny, I uttered in my heart the prayer: 'Look, O Lord, look in compassion upon my need!' I then repaired to the University to deliver my usual lecture to the class, when I was met by a student who handed me a parcel, containing seventy dollars, for the Orphan House, from an unknown friend, more than two hundred miles distant." He adds: "And so it was always. No half week passed without bringing heavy demands on me, yet God always anticipated my wants, and raised up means at the very moment required to meet my necessities, and to strengthen my faith. Gradually I grew strong, and calm in the conviction, that every hour would bring the help to bear its burden, and my faith could not be shaken. I felt that God would carry me through, and permit me to see the realization of all my plans and hopes." But soon after this, he again felt the most distressing want. His faith was severely tested. The steward presented his account, and demanded money for the weekly expenses, the payment of which could not be postponed. "I had no money for him," says Francke, "and he had nothing for the household. This was another of our dark hours. I bade him hope on, and have faith. I determined, so soon as I had finished some business, in which I was then engaged, to retire for prayer. But just as I

was closing the door of my room, a merchant appeared, and placed in my hands an order for twelve hundred and fifty dollars, to be devoted to the wants of the Orphan House. I immediately thought of the words: 'And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.' Returning to my chamber, with a grateful heart I offered thanksgivings, instead of supplications, for my desires had been gratified, my expectations had been more than fulfilled." On another occasion he was greatly perplexed. He knew not how to meet his obligations. It was the last day of the week. Every moment he expected the steward to call for money, but he had none! He did not, however, fear. God was his "refuge and strength, a very present help in trouble." He walked in the open air, and as he beheld God's works, and admired the azure canopy of heaven, his heart was gladdened, and he thought, how delightful it was to have nothing, to lean simply on God, and to trust his providence. He felt confident, that, in his extremity, a way would be opened, that means would be furnished; his mind was at rest, he enjoyed perfect peace. On his return home, he was met by the steward, who inquired, "If any thing had come in yet?" "No!" was the reply, "but I have faith in God." Scarcely were the words pronounced, when a student entered his room with thirty dollars, which he said came from a person, whose name he was not at liberty to mention. "How much money do you need," said Francke to the steward, "to pay off the workmen?" "Thirty dollars," he answered. "Have you need of no more?" said Francke. "No!" he replied. God had marvellously provided for the exigency. The incident served to confirm the faith of both in God and his providence. "One day," writes Francke, "we were in circumstances so straitened, that I repeated with unusual earnestness the petition in the Lord's Prayer, 'Give us *this day* our daily bread.' Then I quietly and trustfully waited, assured that help would presently come. My prayer had just been uttered, when a well-known friend called, and placed at my disposal four hundred dollars. The prayer was answered, the request granted, and my heart was most deeply impressed." On another occasion, when the treasury was entirely empty, he stood very much in need of one hundred dollars. He knew not whence it would come. The

steward reported to him the great destitution that existed. As he had nothing for him, he directed him to come after dinner. In the mean time, Francke resorted to the throne of grace. The steward returned, according to orders, after dinner, but was again disappointed. He was told to come again in the evening. "A confidential friend," says Francke, "visited me in the after part of the day, and he and I united in prayer. Notwithstanding the necessities of the case, I did not feel constrained to ask importunately for supplies. I could only thank and adore God for his past mercies. When my friend left me, and I accompanied him to the door, I found the steward on the one side of the entrance, waiting for his money, and on the other side, a stranger, who handed me a purse, containing one hundred and fifty dollars for the Orphan House." "What could be clearer to me," adds Francke, "than the cause I loved and for which I labored was under the direct control of the eternal and living God, who never for a moment sleeps, and who continually testifies that, as He was to our fathers, so is He still to us?" Instances might be indefinitely multiplied to show how wonderfully prayer was answered, God's gracious promises fulfilled, and wants, as they occurred, were promptly supplied. An interest in the Institution was every where awakened, its sphere of usefulness enlarged, and contributions were received not only from all parts of Germany, but from England, Sweden, Denmark, Poland, Russia, France, and from almost every Christian country. Men every where, "as they were moved by the Holy Ghost," contributed to this benevolent enterprise. When one source ceased to flow, God opened another; when one friend failed, another was raised up. "God alone," says Francke, "is powerful, and in Him alone we may safely trust. He that confides in Him, and faithfully performs his part, will not be put to shame."

In the progress of the work, the establishment of a Book Store, in connection with the Orphan House, proved a great advantage. There was nothing of that kind, at first, contemplated, but the project originated from a very simple circumstance. Mr. Ehler, a faithful officer of the Orphan House, had, at the expense of the Institution, published a sermon, by Dr. Francke, on "Our Duty to the Poor," which, when delivered, had made a deep impression. So rapid was the sale of the printed sermon, that a second edition was immediately demanded. Mr. Ehler interpret-

ed this, as an indication of Providence, in favor of the publication of practical sermons, and as unexpected success ensued, the publication of larger works was undertaken. From this small beginning arose that immense establishment, whose power for good is still so extensively felt. The influence of the Institution was also extended by the addition of the Medical Department. Several valuable recipes for compounding medicines were received which were submitted to Dr. Richter, the Physician of the Orphan House, who successfully experimented with them. They yielded a heavy revenue, and furnished additional resources for carrying out the philanthropic purposes of Dr. Francke. He established, likewise, an Infirmary, which was useful in services rendered to suffering humanity.

A work of such magnitude now could only be executed by the most extraordinary efforts, indomitable perseverance, and by unflinching faith in God, all of which Francke so eminently possessed. He was the pastor of a large parish, a Professor in the University, and engaged in an extensive correspondence. So prompt and faithful was he in the discharge of every duty, that he never allowed any interference with a known obligation. He usually devoted his evenings to the exclusive interests of the several Institutions, when he held a conference with the officers, with the view of ascertaining the condition of the different schools, the discipline and the method of instruction pursued; the wants and character of every orphan and pupil were the subjects of constant examination and careful consideration. But notwithstanding the self-denying and indefatigable labors of this great and good man, he experienced difficulties and trials from sources least expected. Opposition to his efforts, to his activity and zeal, was encountered from those who ought rather to have advanced than retarded his benevolent plans. Ministers of the gospel, envious of his success, endeavored to stir up the prejudices of the people against the work. Notwithstanding his devout adherence to the Lutheran faith, the purity of his life and the living power of his piety, all kinds of charges were brought against him. It was said that he attracted large congregations to his church, that he neglected his pastoral duties, that he was a fanatic and a heretic, that it was the greatest folly in him to have buildings on so immense a scale, that large sums of money

came into his hands which he appropriated to his personal use, that he was an impostor, and was laying up riches for the benefit of his family after his death, that he was too much engrossed in secular affairs, that he had lost all his religion. Thus wrongly was he judged, his actions misrepresented and his character maligned. "It needed" says Francke "a great deal of faith in God to go on my way amid such false and wicked charges, but God bade me look up and go on. Happily He strengthened me, so that, despite them all, I could proceed with my work." The *mens sibi conscia recti* was always apparent in his life. This sustained him under obloquy and persecution.

We have been considering Francke more especially in his active and benevolent efforts, as connected with the Orphan House, but we must not undervalue his labors in other departments of influence. He preached and lectured regularly, and found time to study and write. His duties, as Professor in the University, were fully and faithfully performed, and his labors in the cause of literature, with the many improvements he introduced in the work of education, were highly appreciated, and are gratefully acknowledged at the present day. In the year 1702 he established a *Collegium Orientale*, designed to advance the study of the Oriental languages among those who had already spent several years in the University and made some progress in theological science, to promote a more profound acquaintance with the Hebrew and cognate languages. Dr. Michaelis, in the Preface to his edition of the Hebrew Bible, refers to the aid he received from the members of the College, in the preparation of the work, and acknowledges that it would never have been accomplished, if Francke's *Collegium Orientale* would not have qualified men for the work.

Francke met with a severe affliction, in 1705, in the death of his valued friend, Dr. Spener, with whom he had been on the most intimate terms, and whom he had always regarded with the most affectionate interest. Deeply affected by the bereavement, he was stimulated to renewed effort, to more faithful service, for he felt that the night of death was approaching, when he could no longer work. Providence now presents another channel for his benevolent efforts. The king of Denmark, Frederick IV., desirous of sending the gospel to heathen lands, forms a missionary organization, and applies to Francke for suitable

individuals to engage in this important work. He enters gladly into these plans for the dissemination of the truth. Ziegenbalg and Plütschan, were the first missionaries that left Halle. The Danish Mission has ever since been in connection with the Institutions at Halle, and from its halls has received the most of its laborers for the Foreign field. He also, in 1714, established a Theological Seminary, and a Seminary for the education of Teachers. The condition on which the applicant was admitted, was that he had been two years a member of the University, and could produce satisfactory testimonials as to his moral character and fidelity to study. His great aim, in connection with attendance upon the Lectures of the University, was to substitute practical religion for scholastic subtleties and unfruitful speculations, and to make the young men better acquainted with the duties of the pastoral office. In 1716 he was appointed Preacher of the University. This difficult and responsible position, notwithstanding his numerous other engagements, he filled, to the satisfaction of the Faculty and the students.

It is natural to suppose that the strength of Francke would fail under the influence of his labors, the continued pressure of his arduous duties. The death of his intimate friend, Baron Canstein, with whom he had lived in uninterrupted friendship, of Herrnschmidt, and of Neubauer, so long associated with him in his labors of love, made an impression upon his system. He took several trips with the view of resuscitating his health, but the relief gained was only temporary; his physical powers gradually declined, but he assiduously continued his efforts, maintained a correspondence with his friends, and prepared for publication the first two volumes of his hortatory discourses. On the 15th of May, 1727, he delivered his last Lecture before the University, at the conclusion of which he took final leave of the audience, and gave his parting counsel. On the 24th, accompanied by several of his intimate friends, he visited the gardens of the Orphan House, when he poured forth his soul in earnest supplication to Heaven. Those who were present say, that he took a retrospective view of his past life; he referred to the fact that Providence had cast his lot in a Christian land, that he had been protected in the days of his youth, and been early brought to a saving acquaintance with the truth, that the oppressive sense of his own weakness had been changed

into the comforting conviction of God's inexpressible goodness. He confessed, that he had frequently failed in duty, but that the Saviour had been gracious to him, that he had often been overpowered with a sense of divine love, that his prayers had been answered and a fountain opened in his heart, from which unceasing streams of happiness had flowed. He adored the providence of God, which he had so richly enjoyed, expressed his gratitude that he had been permitted to live to some purpose, and turned from his offerings of grateful praise to earnest prayer and supplication on behalf of those, whom God had given him, that they might be preserved until the end, in faith, love, meekness and humility. "May I," he added, "once see them all again, and be able to say, Lord, here am I, and the children whom thou hast given me!" Under the influence of such sentiments, on the 24th he, for the last time, visited the Institutions. On the following day his disease returned with increased violence, and baffled all medical skill. He suffered the most excruciating pain. His fervent prayer was, that God might teach him, not only to *do* his good pleasure, but also to *suffer* for it. His prayer was heard. Those who had been taught by his life, how to live, were now taught by his patience, his humility, his submission, his filial confidence, how to suffer and die. His mind, as he approached the close of life, was, at times, much occupied with thoughts in reference to those who had come out of great tribulation, and whose robes were washed in the blood of the Lamb. His heart, filled with ecstatic joy, at the prospect of being so soon with Christ, would break forth in the strongest expressions, full of faith and hope. He seemed grateful that he could recall so many scriptural texts, when his physical infirmities did not permit him to pursue a regular train of thought, or to meditate with composure on connected truth. His clearness of mind he retained until the last day of his life. His faith in the promises of God was unabated. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day," was the assured expression of his confidence. On the 8th of June, 1727, he fell into a gentle sleep and passed serenely to his final rest. Such was the happy close of an honored and useful life. That God whom he always trusted, whose assistance with child-like faith, he constantly sought, was with him, watched

over his last hours, and welcomed him to a new and higher sphere of existence. He rested from his labors, but his works still do follow him.

The following is a list of the several Institutions, founded by Professor Francke:

1. *The Orphan House.* This enterprise seemed to awaken the deepest interest and warmest sympathy. Perhaps, it engaged Francke's most assiduous attention. The main edifice, six stories high and one hundred and fifty feet wide, was the largest in the city, colossal in proportions, handsomely finished, and imposing in appearance. Connected with this were other buildings, adapted to the various wants of the children, and intended to accommodate upwards of one thousand Orphans. This was erected without capital, without soliciting the funds for the purchase of the material, or for the payment of the workmen. The Lord, from day to day, in answer to prayer, supplied every thing that was required. In 1704, it was educating one hundred and twenty-five Orphans; at a subsequent period, as many as five hundred.

2. *The Normal Seminary.* This was designed for the thorough education of Teachers, and the studies pursued were chiefly those which would be of service in the instruction of others, special attention being given to those branches which were elementary. At the very commencement of his work, Francke needed teachers, and none were so ready to help him, as young men in humble circumstances, who were anxious to secure an education. These men received gratuitous instruction and boarding, and, as an equivalent, they rendered services in the Orphan House. In 1704, there were seventy-five students in this Department. The course of instruction extended to five years. For its maintenance no contributions were ever asked. It was sustained altogether by "the fervent effectual prayer of the righteous man."

3. *The Divinity School.* This grew out of the necessity of assisting in their studies indigent students in theology. From the very first Francke had employed the services of these young men studying in the University, as his co-laborers in the Orphan House and the schools for the poor. Many were thus prepared for the gospel ministry. They received special instruction from Dr. Francke and other Professors in the University, and funds came in freely for their support. In this Institution many of our earlier

Lutheran ministers,* who labored in this country with apostolic zeal, were trained, as well as large numbers who went to heathen lands to proclaim the riches of redeeming love.

4. *The Seven Schools.* These were all under the superintendence of Dr. Francke, some of them designed for the children of citizens who were able to pay tuition, and others, for those in the humble walks of life. In 1704 the pupils in these schools, independently of the Orphan children, amounted to eight hundred, the teachers to seventy.

5. *The Royal Pedagogium.* This was an Institution designed for the sons of noblemen, and men of wealth and influence, who desired instruction in the higher branches. Its benefits were subsequently extended to others. The School, at first, consisted of only twelve pupils, but in 1704 numbered seventy scholars, and seventeen teachers. Instruction was here communicated in the ancient and modern languages, the sciences and in literature. This Institution was never self-sustaining. It also was aided by voluntary gifts. God's favor was extended to this, as well as to the other departments of Francke's great work.

6. *The Collegium Orientale.* This Association, designed to advance the critical study of the Scriptures in the Oriental language, in 1704, consisted of thirteen individuals, but accessions to the number were made from time to time.

7. *The Institution to provide Free Board for Poor Students.* This was a most excellent feature in Francke's operations. Without any special resources he furnished, at first, gratuitous boarding to twelve young men; the number gradually increased, until nearly one hundred regularly sat down to their meals in the great hall of the Orphan House. This Free Table gave Francke an opportunity to study the personal character of the young men. It was made an occasion of religious improvement and enjoyment. A chapter from the Bible was read, accompan-

* Among those whose names now occur to us are: Henry Melchior Muhlenberg, D. D., Peter Brunholtz, John Nicholas Kurtz, John Helfrich Schaum, John Frederick Handschuh, John Dietrich Heintzelman, John Lewis Voigt, John Andrew Krug, Christopher Emanuel Schultze, Henry Christian Helmuth, D. D., John Frederick Schmidt, and John Christopher Kunze, D. D., all of them efficient and successful in the work of the ministry.

ied with appropriate remarks; a hymn was sung, and prayer offered. The young men were impressed with a sense of their dependence upon God for the supply of their daily wants, and their success in the discharge of duty.

8. *The Book-Store and Publishing Department.* This was designed to supply an obvious want in the Institution. At the Store were kept for sale all the publications of the Institution and a general variety of useful books. It was subsequently patronized by the citizens of Halle, in preference to any other book-store. The Publishing Establishment, small in the beginning, expanded, till it became one of the most extensive enterprises of the kind in Germany. Not only were school books issued, but standard religious works, among them the productions of Dr. Spener; also works in the Hebrew and Oriental languages. The fonts in the Greek, Hebrew, Syriac and Arabic characters, in the course of time, were the most complete in the country. The presses were also extensively used for printing the Scriptures. Millions of copies were circulated, and the good work still goes on. In the early history of the American Lutheran Church, the Bible, through this instrumentality, was furnished to hundreds who were destitute of the Word of Life. This department always sustained itself, as the greater part of the labor was performed by the older boys in the school, all of whom were trained to industrious habits.

9. *The Chemical Laboratory and Apothecary Department.* Occasional cases of sickness, at the beginning, rendered it necessary to make provision for such exigencies. This department soon became very much enlarged. A dispensary, with separate rooms for putting up medicines, connected with it, was extensively used by the people of Halle. Some of the recipes, employed by the Physician of the House, were very effective, and yielded to the Institution a very handsome income, supposed, some years, to amount to twenty thousand dollars.

10. *Other Eleemosynary Departments.* In these are included various benevolent agencies, designed to alleviate suffering humanity: *The Infirmary; A Home for Indigent Widows; An Institution for the care of the Poor in Glaucha; A Home for Itinerant Beggars.* In 1714 seventeen hundred and seventy-five scholars, and one hundred

and eight teachers, were connected with the different schools under Francke's superintendence. At the present time there are nearly four thousand, and a corps of two hundred teachers.

These Institutions owe their success to Francke's comprehensive wisdom, disinterested benevolence and fervent prayers. They form one of the noblest monuments of Christian faith and effort. Founded with a view to the glory of God, and the best interests of men, controlled by the purifying and elevating influence of the gospel, and pervaded with the spirit of Christ, they have proved a blessing to the Church and the world. Who can doubt the power of faith, the influence of prayer? What but the Christian religion could have produced results so grand for the elevation of society and the happiness of the human race? These Institutions, in successful operation, now under the direction of Dr. Kramer distinguished for his literary attainments and his efficiency in the administration of a great and complicated system, were never, it is said, more influential for good than at the present. The precious seed, sown in prayer and faith, one hundred and seventy years ago, is still yielding a bountiful harvest. God is faithful to those who are faithful to Him: His promises are as enduring as the foundations of the earth. They are Yea and Amen to them that believe. The smallest act of kindness, performed in the name of Jesus, will not be unrewarded. "Inasmuch as ye did it to the least of these my brethren, ye did it unto me." "They, that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

ARTICLE VI.

THE RESURRECTION OF THE BODY.

By Rev. S. A. ORT, Professor in the Female Seminary, Hagerstown, Md.

By the words, "There shall be a resurrection of the dead, both of the just and the unjust," is enunciated a doc-

trine, not discoverable by the human reason. Whatever of God's perfections may be apprehended through nature, whatever concerning futurity and existence beyond this life, still, unassisted mind is incompetent to bring to light the doctrine so clearly set forth by the Great Apostle. Concerning the soul, from observation and experience the conviction of endless duration may arise. It may be contended, this is no groundless assumption, since the essence of matter and spirit are essentially distinct; and as the end of material form is decay, the destiny of spiritual existence may reasonably be concluded to be immutability. But certainly no like intimation is given by nature in its ongoing respecting the body; for this ultimately becomes lifeless and returns to the dust, out of which it was made. Having no power to revive itself, and no indication to be found in the works of the material world, of the probable interposition of Omnipotence on its behalf; no prospect of a final quickening of this fleshy tabernacle could be suggested by uninspired intellect. But, on the contrary, in reference to this earthly house, the firm conviction would ever more be: "Death is an eternal sleep."

In searching the history of Pagan antiquity, no allusion to such an idea is observable. While belief in a future state has prevailed among all tribes, still a supposition that the dead body will ultimately re-live, enters not, either into their philosophical or theological speculations. When Paul most powerfully presented this doctrine to the thinkers of Athens, they imagined him a setter forth of strange gods; some mocked, and others said, "We will hear thee again of this matter." It is, hence, emphatically, a question of revelation, and is found inseparably connected with the great mediatorial work of Jesus Christ. This, however, does not forestall logical investigation. It may be impossible to comprehend this doctrine, for it is questionable, whether finite intelligence can thoroughly understand any of the fundamental tenets composing the Christian system. While this is true, still a satisfactory apprehension of them may be obtained, and sufficient evidence produced to establish their validity. Since it is impossible for unaided reason to discover the essential truths of a divine revelation, this by no means argues inability to adduce proof confirming these, after their disclosure has been made. This doctrine, then, is not to be regarded as

something simply to be believed: but is to be considered an object of faith, because of the validity of its claims. Scepticism has ever adduced this dogma as conclusive proof against the truthfulness of the Christian religion. From the time of its promulgation to the present, it has raised the voice of ridicule and bitter denunciation against the reasonableness of this doctrine, and in its arrogance has foolishly supposed to have forever settled the question, and doomed the Christian faith to eternal disgrace. The conclusions of science are continually presented as an insurmountable objection, that facts demonstrate the utter impossibility of such an event, and that, consequently, the whole matter is a manifest absurdity. But an examination of this process, renders very apparent the fact, that the premises do not warrant such a sweeping inference. This course of argument may establish strong probability against the theory that advocates the resurrection of the substance, or identical particles composing the physical framework at the time of its deposit in the grave, but, that it exposes the absurdity of all possible conceptions of such an occurrence, is a groundless assumption. It is not our purpose to review the objections that have been urged against this Biblical truth, nor to speculate concerning the nature of the body that will eventually be raised. True this has usually been the point of dispute; it is here, the forces on either side have been marshalled for conflict. Perhaps no better place for a continuous warfare could have been selected; in the region of speculation, where often no definite data are given for determining one's course, and enabling him to bear with certainty upon one point. What the constitution of the future body will be, is left undetermined by Scripture; and it may from this be legitimately argued, reason can never settle the question beyond dispute. We, therefore, leave this for others to discuss, and will only attempt to show that the doctrine is true; that finally something, whatever it may be, which the Scripture calls body, will, in reality, be resurrected. In support of this, we urge the proposition, that the idea of a complete redemption demands such an occurrence. Three facts present themselves claiming universal admission. The first is, man is not in a perfect state; the second, that sacred and profane history concur in the statement that his condition, at some past period, was vastly superior to his present; and the third is, the prevailing

conviction, among all generations, of incompetency to regain his pristine excellence. Man is a fallen creature; as such, he is a transgressor, and, consequently, subject to the penalties of a violated law. But since the government, under which he was placed, is perfect, self-recovery is impossible; as a faultless law cannot permit disobedience to pass, unpunished. If a restoration at all be possible, it must be by rendering satisfaction to the law. But how obtain justification before inexorable justice? How cancel the iniquity of a deliberate, wilful violation? Manifestly, in no other way save by substitution and vicarious sacrifice. Redemption, hence, is the only possible method by which such a result can be attained. Recovery of a fallen being must be through a price paid, and this price must be paid by one not subject to sin, and in every way competent to meet all requirements and fulfil all promises. But a necessary characteristic of redemption will be completeness, without which it would be useless and, consequently, worthless. This requires, that it be adapted to the end designed. If, then, it be competent to accomplish the object in view, it must be judged able to answer its purpose. Be it however inefficient, then must it be pronounced imperfect, since it lacks a very essential element. An important quality, therefore, in redemption will be efficiency.

Further, in order to possess completeness, it must embrace all of that class of creatures for whom it is originated. That a line of distinction should be drawn, is inconceivable; for all sinners originally occupy the same position with reference to the law and are equally loved of God. So that if it be sufficient to restore one sinner, and effect his deliverance from the consequences of evil, it will be amply able to save all. The provisions for one, will evidently be adequate for millions, and thus, since it cannot lack sufficiency, it is not necessitated to include or benefit only a limited number. Such a method, consequently, in its provisions, will contemplate a race of sinners, as a whole. Again: Man is a compound, embracing two naturally distinct elements, body and soul. The one constitutes his personality, and makes him a responsible being; the other serves as the organ, through which the latter operates. As, then, it is apparent these two elements are essential to the constitution of the being known as man, a complete redemption will include in its provisions the whole creature. A remedial system must reach,

in its work of deliverance, as far as the fall, and embrace as much of the creature as has been affected thereby. To save the soul and permit the body to remain in bondage, would be the surrendering of a very important part of the sinner to the kingdom of death. But as a prominent part of the aim in a method of restoration, would be the final and positive subjection of all enemies, the entire man must be included therein; otherwise, it would be partial and fail to gain complete mastery over the powers of darkness. A wide field, where sin exercises authority, would still exist, and hence, the very end of a redemptive measure, at least so far, would be entirely frustrated. Redemption designs the deliverance of the sinner from the curse of a violated law. In case, however, no such scheme would be introduced into the perfect government, this would be immediately visited upon the offender; in which event justice would not disunite the two natures of the creature before proceeding to execute the sentence, but as it found him, so would it inflict upon him the deserved penalty. The body would not escape, but, with the soul, would be compelled to bear the curse. If the soul only is involved in guilt, if its faculties only are blunted and carnally disposed by its voluntary disobedience, then it is requisite that a scheme of deliverance and restoration include only the part thus affected. But if more is involved; if the body likewise is subject to at least some of the evils of transgression, (although not guilty of wilful disobedience,) it must also find a place in the remedial system. Now it will not be disputed, that the fall of man affected his soul, incurred on it guilt and forced it into a most rigorous servitude. It will not be denied that it depraved the spiritual faculties, and thus gave them an ever downward tendency, which no self-effort can ever arrest, induced a disposition, radical and, by its own power, unchangeable, which perpetually impels to deeds of greater wickedness. But it is equally manifest that his body also became subject to the evils of disobedience, that it too keenly feels the sting of sin. Its powers are enervated, its life is corrupt, and thus are engendered the seeds of that disease, whose result is the verification of the decree: "In the day thou eatest thereof, thou shalt die." Certainly then some effects of the fall extend to the body as well as afflict the soul. The body is heir to death, not because this is its original destiny, but because sin has entered into the world. That two na-

tures so intimately connected in the same being could not possibly be affected by that which produced a complete revolution in the one, is inconceivable. From the very nature of the case, the results of the disobedient conduct of the one, must extend to the other; so that the body, with the soul, must be concluded under sin; and as the latter is embraced in a scheme of redemption, so must the former likewise be included. Since sin holds in subjection the body, since this tabernacle of flesh and blood returns to its native dust, it is manifest so must it evermore remain, unless it be brought up from the grave by some higher power. But such a deliverance from the dominion of death would be a resurrection. As, therefore, the restoration of the body could only be effected in this way, a resurrection is inseparably connected with the idea of a complete redemption.

It has already been intimated, that the object of a redemption demands completeness, for otherwise it would be incompetent to secure the accomplishment of its end. If, therefore, God ever introduces a remedial scheme into his moral government, it will be perfect, adapted to the wants of the creatures for whom it is planned, possessed of efficiency, and contain provisions for the whole man and the entire race. For to suppose the contrary, is to assert the truth of one of two propositions, either that God would devise an incomplete method of deliverance while his purpose is the salvation of the whole man, which would be a reflection on divine wisdom, an evident absurdity; or, that his aim was not the complete overthrow and destruction of the power of sin, which would virtually be a compromise, an act utterly impossible with the eternal and holy God. It is, hence, very clear, if there be a redemption executed, the salvation of the body is a certainty.

The manner of this salvation would, however, be at the option of its Author. If in his wisdom he deemed it proper not to allow sin to complete its work, then when his probationary period has ended, the whole creature would be translated. But if physical death is allowed to exert its power, and dissolve the body into dust, then the only other possible mode of salvation, would be a resurrection. Now, since death does reign, sweeping each generation into the grave, it irresistibly follows, if there be any redemption for man there will be a resurrection of the dead. It, doubtless, need not here be inquired

whether a scheme of redemption has been devised, wrought out, and is in the process of execution. This fact is so prominent in the world's history, and so well authenticated, that remark upon it is unnecessary.

In the revelation of this method, it is, hence, expected there will be frequent mention made of the salvation of the body, as well as the soul; and if it be found to contain direct allusions to such a truth, these must be regarded a confirmation of the idea already advanced. What then are the declarations of Scripture on this point? "Thy dead men shall live; together with my dead body shall they arise." "And many that sleep in the earth shall awake." "For the hour is coming, in which all who are in their graves shall come forth." "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from corruption. For we know that the whole creation groaneth and travaileth in pain until now, and not only they, but ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Again, if the doctrine under consideration forms any part of this system, in the working out of redemption there will be the actual occurrence. It is very apparent that he who undertakes this work must make an atonement. The price demanded by eternal justice, must be paid; which price will be nothing less than the life of the substitute. "Without the shedding of blood there is no remission." Unless a sacrifice be offered on the altar of Divinity, the soul must forever perish, the gates of mercy be eternally closed. In order, then, that the soul may be absolved from the consequences of its disobedience, the surety must die. But all the propitiatory part of this work finds its occasion in sin. The Redeemer's suffering, and his finally giving up the ghost, will be only because this exists; and by so doing he becomes subject to its power. Now while all this is necessary, it is very evident one step more is essential to the efficiency of what has already been done. For, suppose his expiration on a cross be the closing act of the substitute's mediatorial work, then his body would go down into the grave, there forever to remain, and over his tomb death would raise the shout of everlasting victory. Of what consequence to the sinner would be a redemption which leaves the under-

taker of it—the surety—under the dominion of the consequences of sin? Manifestly none. The powers of darkness would still be unconquered, and the reign of death eternal. Hitherto the work progressed by submission to the effects of sin, but now, in order that what has been done may be of avail and possessed of the necessary efficiency, a new act must be performed, which shall not be the result of submission, but a determined counteraction, resulting in the complete destruction of the power of death, and the eternal subjection of all enemies. Such counteraction would be a coming forth from the grave.

Now since a redemption has been wrought out, this fact exists, and is, consequently, to be regarded as the correlate of the idea already set forth. By reference to the history of this work, it is found that such an event has, in reality, transpired. Expressly is it declared: "Thus it behooved Christ to suffer, and to rise from the dead, that repentance and remission of sins should be preached among all nations. Wherefore, in order that this redemption could be effective, the Redeemer must resurrect himself. Now with reference to himself, by so doing, he has subjected all foes; but since, with respect to men, he must reign till all enemies be put under his feet, and as the last enemy to be destroyed is death, he must finally resurrect those, included in the redemption he has wrought out. As in Adam, then, all die, so in Christ, shall all be made alive. For since by man came death, by man came also the resurrection of the dead.

To all this, perhaps, it might be objected, that the resurrection of the unjust is not proved. It has been shown, that a complete redemption contains provisions for the body as well as for the soul. As, however, the latter is a free being, the benefits of a redemption must be left to its own election. But since the body is not a voluntary agent, and, at the same time, included in the remedial plan, the benefits of this scheme could not, with respect to it, be conditional. Therefore, while the finally unregenerate soul could not enjoy the blessings of a restoration, such denial would not necessarily exclude the body from participation in a resurrection.

ARTICLE VII.

THE THREE-FOLD WRITING ON THE CROSS.

By Prof. LEMUEL MOSS, A. M., Lewisburg, Pa.

"And Pilate wrote a title, and put it on the Cross. And the writing was JESUS OF NAZARETH, THE KING OF THE JEWS * * And it was written in Hebrew and Greek and Latin." (John 19 : 19, 20; compare Luke 23 : 38.)

Before entering upon the special inquiry of this paper, the providential and historical significance of the three-fold inscription affixed to Christ's Cross, we will touch very briefly upon the explanation of one or two points.

It was the Roman custom, that a person condemned to execution should have his crime inscribed upon a tablet, a small board covered with white gypsum, and bearing black letters. This tablet was hung about the neck of the criminal, and so borne by him to the place of execution. In cases of crucifixion, it was placed above the person's head on the cross. Eusebius* tells us of a martyr, who, previous to exposure to the wild beasts, was "led about in the theatre, with a tablet before him, on which was written: 'This is Attalus, the Christian.'"

That the inscription or title upon Christ's Cross should have been written in three languages, admits of ready explanation from the circumstances of the case. Latin was the official language of the Roman Empire, of which Judea was now a province, and hence that language would be used in all official documents and proclamations; Greek was the language of culture and general literary intercourse, and was, therefore familiar to most, if not all, of those who were gathered to the feast from the various provinces of the empire; Hebrew (Aramaean) was the native speech of the province, the mother-tongue of Jesus and of those who demanded his death.† It is thought

* Eccl. Hist. Bk. 5, ch. 1.

† "The Hebrew (or, strictly speaking, the Chaldee) for the natives of Palestine, the Greek for the many foreigners, the Latin as the language of the commanding authority." Tholuck, on John 19:20.

that this variety of languages will account for the differences in the *form* of the inscription, as given by several evangelists. It is not probable, that it would have been written, in as many tongues, without verbal modifications. These differences can be seen by bringing together the words included in the inscription, according to the four writers, thus :

MATTHEW.	MARK.	LUKE.	JOHN.
THIS IS JESUS THE KING OF THE JEWS.	THE KING OF THE JEWS.	THIS IS THE KING OF THE JEWS.	JESUS OF NAZ- ARETH THE KING OF THE JEWS.

The latter part of the title, that which contains the accusation, and which the Jews asked Pilate to change, because of its offensiveness to them, is precisely the same in each. The variations are in the proper name—Mark and Luke omitting it altogether, Matthew giving simply the name Jesus, to which John adds the name of his early home, according to the common Scripture formula, Jesus of Nazareth, or Jesus the Nazarene. It is supposed by some commentators, (as Alford) that neither evangelist preserves the exact words of the inscription, but that each gives us the substance, in language that best suited his purpose. Others (as Van Oosterzee, in Lange's Commentary,) think that "the diversity in the statements of the superscription is sufficiently explained, from the fact that in the original languages it had a somewhat different form." And so Mark, writing for Roman readers, gives a translation of the Latin; Matthew and Luke preserve the Greek; while John gives "the literal translation of the original Hebrew." The subject has been investigated by Mr. Coker Adams, of England, whose conclusion, as quoted in *The Treasury of Bible Knowledge*, by the Rev. John Ayre, is worth repeating. Mr. Adams thinks that John records the very words written by Pilate, and that the three other evangelists have preserved the inscription in the three languages—Matthew in Hebrew, Mark in Latin, Luke in Greek. There could have been but a narrow space upon the Cross, and yet the writing was to be fully legible. Now if "Jesus of Nazareth" were placed separately above the rest, and also larger, and if the three lines below de-

clared the crucified to be the "King of the Jews," all the expressions would fall naturally into order, thus:

JESUS OF NAZARETH.

THIS IS JESUS THE KING OF THE JEWS. (*Hebrew.*)

THIS IS THE KING OF THE JEWS. (*Greek.*)

THE KING OF THE JEWS. (*Latin.*)

"With this interpretation," says Mr. Adams, "every word and particle of the accounts, given by all the four evangelists agree, both with each other and with probability; the first three announcing the derisive, yet true, proclamation of their Lord to those three great nations, the fourth relating those words which visibly on the cross, no less than really in their sense, belonged alike to all."

The motive of Pilate is obvious, in wording the inscription as he did, and in refusing to make any alteration. The Jews had overcome Pilate's hesitation to order the execution, by appealing to his fear of the Roman emperor. "If thou let this man go, thou art not Caesar's friend. Whosoever maketh himself a king speaketh against Cæsar." Pilate knew that his official delinquencies would make it comparatively easy for the Jews to excite against him the emperor's wrath, and the persistency of their hostility to Christ assured him, that it would be equally persistent toward himself, if he should thwart their desire.* He knew the malice, dishonesty, and envy of the Jews in charging Christ with kingly ambition, and now, at the very moment they are elated with their success, he taunts them openly before the multitude, by this ironical inscription on the cross, with their impotence and meanness. The inscription "contains no accusation, but simply a title, the purpose of which is, not so much to insult the crucified himself, as in particular the Jewish nation, as is clear at the first glance."†

But this is outward, as it appears to the spectators and

*The blot against Pilate, as a man and a judge, in his dealings with Christ, is that he was "willing to satisfy the mob," (Mark 15 : 15.) contrary to his convictions of justice and humanity. He declared Christ to be righteous, and "he knew that the chief priests had delivered him for envy," and yet he gave him up to be scourged and crucified.

† Van Oosterzee on John 23 : 38.

participants of the strange transaction. There is a higher and wider view. As the whole event of the crucifixion was "according to the determinate counsel and foreknowledge of God," so each part was ordered by an eternal purpose and in fulfilment of an eternal plan. Pilate's inscription may have been, in his intention, ironical and contemptuous, but it was, nevertheless, the public proclamation of a divine truth, and the open accomplishment of a divine prophecy. "What thou, Pilate, didst write, was not from arbitrary choice, for another guided thy hand. Thou hast prophesied, as Balaam did of old; and with thy inscription art ignorantly and involuntarily become a witness for the truth."*

It is readily recognized, also, that there is peculiar significance in the fact that three languages were chosen by Pilate for his inscription, and those three, the Hebrew, Greek and Latin. It may seem natural, or even necessary, that he should have chosen as he did. The circumstances of the case determined the choice for him. But who determined the circumstances? Here is a singular proof that divine providence had been, through all previous human history, working toward this point as toward a goal, and the world had been preparing for the coming and crucifixion of Christ. The three-fold writing on the cross is the sign and evidence of the three great lines of historical movement, through which the world's preparation had been carried forward, and which now, by their convergence here, consummated "the fulness of time." The case has been well stated by Mr. Hewson. "Casting a general view on the age of the first Roman emperors, which was also the age of Jesus Christ and his apostles, we find our attention arrested by three great varieties of national life. The Jew, the Greek and the Roman appear to divide the world between them. The outward condition of Jerusalem itself, at this epoch, might be taken as a type of the civilized world. Herod the Great, who rebuilt the Jewish temple, had erected, for Greek and Roman entertainments, a theatre within the same walls, and an amphitheatre in the neighboring plain. * * Greek and Roman names were borne by multitudes of those Jews who came up to worship at the festivals. Greek and Latin words were current in the popular 'Hebrew' of the day; and while

* Krummacher.

this Syro-Chaldaic dialect was spoken by the mass of the people, with the tenacious affection of old custom, Greek had long been well known among the upper classes in the larger towns, and Latin was used in the courts of law, and in the official correspondence of magistrates. On a critical occasion of St. Paul's life, (Acts 21 : 22,) when he was standing between the temple and the fortress, he first spoke to the commander of the garrison in Greek, and then turned round and addressed his countrymen in Hebrew; while the letter of Claudius Lysias (Acts 23) was written, and the oration of Tertullus (Acts 24) was spoken, in Latin. We are told by the historian Josephus,* that on a parapet of stone in the temple area, where a flight of fourteen steps led up from the outer to the inner court, pillars were placed at equal distances, with notices, some in Greek and some in Latin, that no alien should enter the sacred enclosure of the Hebrews. And we are told by two of the evangelists, that when our blessed Saviour was crucified, 'the superscription of his accusation' was written above his Cross 'in letters of Hebrew, and Greek, and Latin.'†

The Cross of Jesus Christ stands at the centre of human history. All the previous history of the race found its expression there, and all subsequent history flows thence, as from its source. It is impossible to make any other fundamental division of the history of man on the earth than into ancient and modern, and the earthly life of Christ is the inevitable dividing line. So that we may say the Cross of Christ stood at the confluence of all previous civilizations and cultures. They converge and gather there as to a focus, and with multiplied power all subsequent civilizations and cultures have come from the cross and been diffused over the earth. Just as the Lake of Galilee gathers into itself the waters of the Upper Jordan, and, transferring them to its opposite shore, sends the same stream, with increased volume and power, upon its mission of blessing, through the valley below, so He who has forever hallowed the waters of that sacred sea, gathered into himself all human excellence and all divine ex-

* Jewish Wars, Bk. V. ch., 5, § 2; compare Bk. VI. ch. 2, § 4.

† Conybeare and Hewson's *Life and Epistles of St. Paul*, chapter I. The entire chapter is full of interest and instruction, as bearing upon the present topic.

cellence—Son of Man and Son of God at once—and has transferred and diffused them over the world. It is, then, scarcely a figure of speech when we say that the Cross of Christ is the centre of human history, the pivot around which turns everything of earthly interest.

We are now able, after this lapse of time, to look back and see how all the movements of Divine Providence previous to Christ's coming, were in preparation for that event, and how all the movements of Providence, since his coming, have been simply the unfolding of the blessings which he brought. It was in the "fulness of time" that Christ came into the world; it was, then, in an important sense, when the world had attained its majority, had come to its manhood, was ready for the incarnation of Deity, the sending of the Son of God. But if we were to ask history what were its great contributions to the preparation for Christ's coming, what were the great lines of civilization and culture that converged here at the foot of the Cross, the answer would be typified in Pilate's inscription. This is the Rosetta stone which opens the records of the past. The treasures of the world were contained in the three languages of this inscriptions—the Hebrew, the Greek, and the Latin.* Let us look briefly and in a general way at the contribution of each.

* Mr. Hewson, in the chapter already quoted, thus sketches the main features of the period of Christ's earthly life, as it appears to the Christian's eye: "He sees the Greek and Roman elements brought into remarkable union with the older and more sacred element of Judaism. He sees in the Hebrew nation a divinely laid foundation for the superstructure of the Church, and in the dispersion of the Jews, a soil made ready, in fitting places, for the seed of the gospel. He sees, in the spread of the language and commerce of the Greeks, and in the high perfection of their poetry and philosophy, appropriate means for the rapid communication of Christian ideas and for bringing them into close connection with the best thoughts of unassisted humanity. And he sees, in the union of so many incoherent provinces under the law and government of Rome, a strong frame-work, which might keep together, for a sufficient period, those masses of social life which the gospel was intended to pervade. The City of God is built at the confluence of three civilizations. We recognize with gratitude the hand of God in the history of his world."

Neander gives a similar summary in the Introduction to his

1. And first, the contribution made by the Hebrew towards preparing the world for Christ's coming. "What advantage, then, hath the Jew? Much every way; chiefly because that unto them were committed the oracles of God," (Rom. 3 : 1, 2). And because, as Paul says again, to them "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers; and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever," (Rom. 9 : 4, 5). To the Jew, then, had been entrusted, in a peculiar sense, the religious preparation of the world for the coming of the Messiah. This thought takes us back to the time when the promise that had been made to Adam was transferred to Abraham and his descendants, who were called out, to be the special depositories of this great prophecy and promise of God concerning man; for in Abraham and in his Seed (which was Christ) were all the nations of the world to be blessed. We trace the path of this remarkable people, and we notice how their peculiar divine promise was nourished, how it was carried by them down into Egypt and through the Red Sea, and how it sustained them through all the varied experiences of the Promised Land. We notice, also, how the promise grew, how it gained in distinctness and fulness and grandeur of outline; prophet after prophet came, and each added something to those who had gone before, until it seemed as though the day had really begun to dawn, and the people could see the features of Him who was portrayed in the radiant visions of Isaiah. And thus God trained his people, giving them in possession this great body of religious truth, so that they alone of all the nations of the earth, knew and worshipped him.* The

Church History. To quote a single sentence: "The three great historical nations had to contribute, each in its own peculiar way to prepare the soil for the planting of Christianity; the Jews on the side of the religious element; the Greeks on the side of science and art; the Romans, as masters of the world on the side of the political element; * * * all the threads of human development, hitherto separated, were to be brought together and interwoven in one web."

* "Much profit, says St. Paul, had the Jew. He had the oracles of God; he had the custody of the promises; he was the steward of the great and fundamental conception of the unity of God, the sole and absolute condition, under which the divine idea could be upheld

other nations he had permitted to wander according to their own ways, yet not meanwhile releasing them from his sovereign control. They did not like to retain him in their knowledge, and he gave them over to a reprobate mind.

Furthermore, the Jews were fitted for their part in "preparing the way of the Lord," through the severe and protracted chastisements to which their sins, especially their persistent idolatry, subjected them. But for these chastisements, they, too, would have forsaken God and made shipwreck of their sacred trust. After frequent and varied corrections, they were taken captive, their land wasted and emptied of its inhabitants—carried anew into exile and bondage. But they continued the work of their providential mission in their exile—their own minds being purified, the great truths that God had committed to them becoming more and more clear, their idolatry being wholly purged away, and their evil habit of rebellion well nigh cured.

There was only a partial return of the Jews to Palestine after their departure to Babylon, although Jerusalem was piously regarded as their religious capital, and their religious festivals there, were numerously attended. Indeed, through the subsequent political and social changes which took place in the surrounding nations, we find the Jews more widely dispersed. After the conquests of Alexander the Great, and still later, when the Roman empire had become almost co-extensive with the world, these strange people, isolated from all others by peculiar religious beliefs and practices, were everywhere present in large numbers, and everywhere active.* In striking confirmation

among men at its just elevation. No poetry, no philosophy, no art of Greece ever embraced, in its most soaring and widest conceptions, that simple law of love towards God and towards our neighbor, on which 'two commandments hang all the law and the prophets,' and which supplied the moral basis of the new dispensation. * * * Greece had valor, policy, renown, genius, wisdom, wit; she had, in a word, all that this world could give her; but the flowers of Paradise, which blossom thinly, blossomed in Palestine alone." Mr. Gladstone's Address on *The Place of Ancient Greece in the Providential Order of the World*.

*The leading Church Histories refer more or less fully to these in-

of several of the points here suggested, it is related in the second chapter of Acts that, on the day of Pentecost, "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven," a statement which is afterward explained in detail, showing that representatives from all the continents of the known world, Asia, Africa, Europe, were gathered together.

And it is to be especially remarked, that wherever the Jews went, they established their synagogues, with all the peculiar doctrines and ceremonies of their national worship. Thus throughout heathendom, with its multitudes of idols and its impure rites, they proclaimed the one only and true God. The use of synagogues does not belong to the earlier Hebrew history. It seems to have originated in the captivity and dispersion of the people, although we have no precise information on the subject. It is of great

ternational movements within the limits of the empire. The following passage is from Dr. Döllinger's valuable work, *The Gentile and the Jew in the Courts of the Temple of Christ*, Vol. II. Bk. 10, ch. 1: "In consequence of the breaking up of the Persian empire, * * the narrow territory of Judea was surrounded with settlers, whose speech, customs and creed were Greek. On the other hand, the Jews went on spreading in lands, where Greek was spoken. A good many of these were planted in Egypt, in the newly founded capital Antioch, in Lydia and Phrygia. Led on by their love of trade, they soon became numerous in the commerical cities of Western Asia—Ephesus, Pergamus, Miletus, Sardis, &c. From Egypt and Alexandria they drew along the coast of Africa to Cyrene and the towns of the Pentapolis, and from Asia Anterior to the Macedonian and Greek marts; for the national love of commerce became more and more developed, till it absorbed all other occupations. * * Thus it happened that two movements, identical in their operation, crossed each other, viz., an influx of Greek, or Hellenized Asiatic settlers, into Palestine, and an outpouring of Jews and Samaritans into the cities, speaking the Greek tongue."

Gieseler (*Church History*, Introduction, § 17) says: "At the time of Christ it was not easy to find a country in the whole Roman empire in which the Jews did not dwell." He remarks also upon the devotion of the Jews to Jerusalem, the influence of Judaism, thus spread abroad, upon heathenism, and the influence of this "intercourse with the pagans" in smoothing away "many rough points of the national character" of the Jews, and communicating to them "a great portion of the cultivation of the nations among whom they lived."

interest, however, to observe that these synagogues were singularly instrumental in promoting the spread of the gospel. The apostles were Jews, and, therefore, found ready admittance to these places of Jewish worship, while the forms of the worship itself, especially in the prominent use made of the Jewish Scriptures, gave them abundant opportunity to preach the glad tidings of a Messiah, already come. Thus they continually "disputed (reasoned) in the synagogue with the Jews and with the devout persons," and "mightily convinced (confuted) the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." Many of the first churches sprang from the divisions occasioned by these sermons in the synagogues.*

The forms and rites of the Jewish worship had become embodied, through the course of centuries, in peculiar conceptions and expressions. While, therefore, man had been trained to recognize certain things to be essential in a true religion and worship, as fully meeting his own spiritual necessities and approving themselves acceptable to God, these features had become fixed in the sacrifices and sacrificial language, which formed so conspicuous a part of the Jewish service. Hence by these prophetic types and sacrificial forms of thought and expression, a fitting body had been prepared for the new doctrines which came, as the antitypes and fulfilment of the old. How naturally

* A striking and suggestive illustration of this is given in Acts 14. It is related that Paul and Barnabas, when in Iconium, "went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. * * * The multitude of the city was divided, and part held with the Jews and part with the apostles."

See the interesting article on the Synagogue, by Prof. Plumptre, in Smith's Dictionary of the Bible. Two or three of his statements may be cited. "Well nigh every town or village had its one or more synagogues." "Not 'Moses' only but 'the Prophets' were read in them every Sabbath day, and thus the Messianic hope of Israel, the expectation of a kingdom of heaven, were universally diffused." "It would hardly be an exaggeration to say that the worship of the Church was identical with that of the synagogue, modified by the new truths, by the new institution of the Supper of the Lord, and by the spiritual *charismata* (gifts)."

and yet how supernaturally the New Testament grows out of the Old. How readily the gospel announces itself in the familiar terms borrowed from the altar and the temple, interpreting, enlarging and fulfilling them. The Lamb of God forever displaced the victims, that had been offered "year by year continually," and the blood of bulls and goats ceased to flow at the appearance of the blood of Him who through the Eternal Spirit offered himself without spot to God. The old forms and terms were superseded, not by being rudely thrust aside, but by being lifted up out of the region of shadows into the reality of spiritual significance and life. The full risen Sun did not destroy the stars which had heralded his coming, only as he absorbed their light in himself.*

So the Hebrew, by the religious truth of which he had been made the privileged depository, by his long and special discipline, by his intercourse with other nations, by his forms of worship, ministered to a preparation of the world for the gospel. Unwillingly or unconsciously, yet providentially, he brought his contribution to the Cross, and was entitled to a place in Pilate's inscription.

* "There is, then, we perceive, an inherent appointed relationship between the ancient sacrifices and the sacrifice of Christ—such that we shall come into the true sense of what is meant by his sacrifice, offering, blood, only by an accurate and careful discovery of the meaning and use and power and historic associations of the ancient sacrifices. * * The forms of the altar and all the externalities of the (Jewish) ritual service, were not only to be a liturgy for the time then present, but they were to prepare new bases of words, not existing in nature, and so a new nomenclature of figures for the sacrifice of God's Son. And it took even many centuries to get the figures ready, clothed with fit associations, wrought into fit impressions, worn into use and finally almost into disuse, by the weary, unsatisfied feeling that is half ready and longing for something beyond them." Bushnell's *Vicarious Sacrifice*, pt. 4, ch. 1. "According to the epistle to the Hebrews, the ancient ritual was devised by God, apart from its liturgical uses, to be the vehicle in words of the heavenly things in Christ, moulds of thought for the world's grand altar service in Christ, the Universal offering, regulative conceptions for the fit receiving and effective use of the gospel." *Ibid.*, ch. 3. Thoroughly as we dissent from the fundamental teaching of Bushnell's book, it yet contains many things which we can sincerely admire, and these sayings are among them.

2. What did the Greek accomplish? The Bible teaches us that human history moves forward according to a divine plan. It is indeed true that in the migrations and changes of tribes and races we can see the influence of natural motives and immediate circumstances. Each one, whether he be Alexander the Great, or Alexander's meanest subject, is affected in his character and career by his passions and necessities, and the opportunity he has to satisfy them. But there is a unity running through all these, assuring us that whatever scope may be given to individual freedom or national aims, they are made subservient to a divine purpose. "When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." God determines the limits of national existence and activity, and determines them with reference to his gracious designs toward his own peculiar people,—*"for the Lord's portion is his people; Jacob is the lot of his inheritance."* (Deut. 32 : 8,9.) This constitutes the unity of history,—for history, whether individual, national, or universal, is impossible without unity, without progressive movement, through conspiring influences and energies, towards some determined end. So another inspired writer has stated the all-comprehensive eternal plan. God *"hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord."* (Acts. 17 : 26,27.)

This sovereignty of God's dominion over earthly affairs, in the interests of redemption, is signally displayed in the historical preparation for the coming of Him, by whom redemption was effected. Each ancient nation had a "place in the providential order of the world," and the importance of its place may be fairly estimated by its relation to the "fulness of the time" for Christ's advent. Much might be said of the influence of Grecian civilization and literature on Christianity. Mr. Gladstone speaks of them as furnishing "the secular counterpart of the Gospel," the "great intellectual factor of the Christian civilization." Doubtless when the relation of ancient Greece to the introduction of Christianity is mentioned, our immediate thought is of the speech, in which the Gospel was first proclaimed and its inspired records first written. There were other valuable

contributions from the same source, but this was chief and representative of all. That the Greek tongue was providentially prepared and filled for this end, becomes convincingly manifest upon even a superficial view of the facts. This proposition however implies much more than its words openly express. Language is of slow growth, and is the spontaneous product of national character and civilization,—the monument and index of the national life, matured through long periods and by manifold agencies. To say that the Greek language had been prepared, as a universal tongue, for the permanent and universal documents of Christianity, is to say that all the constituent factors and conditioning circumstances of that speech had been divinely ordered for a providential end.* It was certainly providential that the conquests of Alexander the Great, three hundred years before Christ, should have spread Jewish and Greek colonies throughout the countries he subdued, thus bringing their religious ideas, philosophy, literature, and language, into singular combination, and diffusing them widely abroad. Alexander, as Mr. Howson says, "took up the meshes of the net of Greek civilization, which were lying in disorder on the edges of the Asiatic shore, and spread them over all the countries which he traversed in his wonderful campaigns." The buildings of Alexandria,† in Egypt, the mingling together there of the

*"The history of religion is in one sense a history of language. Many of the ideas embodied in the language of the Gospel would have been incomprehensible and inexpressible alike, if we imagine that by some miraculous agency they had been communicated to the primitive inhabitants of the earth. Even at the present moment missionaries find that they have first to educate their savage pupils,—that is to say, to raise them to that level of language and thought, which had been reached by Greeks, Romans and Jews at the beginning of our era,—before the words and ideas of Christianity assume any reality to their minds, and before their own native language becomes strong enough for the purposes of translation. Words and thoughts, here as elsewhere, go together; and from one point of view the true history of religion would, as I said, be neither more nor less than an account of the various attempts at expressing the Inexpressible."—Max Müller's *Science of Language*, second series, lecture 10.

†Alexandria, next to Rome and Antioch, was the most magnificent city of antiquity, as well as the chief seat of Grecian learning and literature, which spread hence over the greater part of the ancient

Jewish and Greek elements which led to the translation of the Hebrew Scriptures into Greek; the application of Greek philosophic methods, of various schools, to the Hebrew religious doctrines,—these typify the changes that were going forward in preparing a suitable speech for the new doctrines of the Gospel. In speaking of this period Dr Dillinger remarks:

"The Jews were a people too gifted intellectually to resist the magnetic power by which the Hellenistic tongue and modes of thought and action worked even upon such as were disposed to resist them on principle. The Jews in the commercial towns readily acquired the Greek, and soon forgot their mother tongue; and as the younger generation already in their domestic circle were not taught Greek by natives, as might be supposed, this Jewish Greek grew into a peculiar idiom,—the Hellenistic.* During the reign of the second Ptolemy, 284–247 B. C., the law of

world. The situation of the city, at the point of junction between the East and West, rendered it the centre of the commerce of the world, and raised it to the highest degree of prosperity. Its population, in the time of its prosperity, is said by Diodorus to have amounted to about 300,000 free citizens; and if we take into account the slaves and strangers, that number must be more than doubled. This population consisted mostly of Greeks, Jews, and Egyptians, together with settlers from all the nations of the known world. (The city was founded by Alexander the Great in the Autumn of the year 332 B. C.)—See *Chambers's Encyclopedia*.

*This idiom, as modified through the intervening time, became the language in which the New Testament was written,—the common Greek speech of the period. "The diction of the New Testament is the plain and unaffected Hellenic of the Apostolic age, as employed by Greek-speaking Christians when speaking on religious subjects. It cannot be shown that the New Testament writers introduced any word or expression whatever peculiar to themselves. The Septuagint furnished them with most of the religious terms they required; and as the history and doctrines of Christianity had been for some years discussed in Greek before any part of the New Testament was written, the oral or written phraseology of the Greek-speaking Christian community—supplied the rest. * * The New Testament may be considered as exhibiting the only genuine *fac-simile* of the colloquial diction, employed by *unsophisticated* Grecian gentlemen of the first century."—Winer's *New Testament Grammar, Translator's* (Edward Masson's) *Prolegomena*.

Moses was translated at Alexandria into Greek, [the well-known Septuagint version, as it is called] probably more to meet the religious wants of the Jews of the dispersion than to gratify the desire of the King. The necessity of a knowledge of Hebrew for the use of the Holy Scriptures was thereby done away with, and Greek language and customs became more and more prevalent."

The mission of the Greek, then, with reference to the coming of Christ, was to have ready a language for the reception and promulgation and preservation of his divine message. How the mission was accomplished we have briefly indicated, so that at the appointed time "the vessel was ready, and waited for the wine of the new doctrine, which it was destined to receive." It must ever be a matter of grateful admiration to the Christian student to mark the way whereby God prepared this wondrous speech,—the speech chosen by himself as the mold, into which he would cast his own divine ideas,—the thoughts and truths that were to be given to the world for its instruction and salvation. It has been well called, in its Alexandrian dialect, "*a theological language*, rich in the phrases of various schools, and suited to convey Christian ideas to all the world." And so the Greek, bringing the accumulated treasures of centuries, in art, philosophy, and culture,—all embodied in his exquisite and admirable language,—placed them at the foot of the cross, and found a recognition of the service and a welcome to the benefits of redemption in the inscription above the head of the Crucified.

3. The Roman Empire inherited the dominion of Alexander, enlarged and extended. Palestine came under Roman control in the year 63 B. C, and at the time of Christ's advent the empire, as Gieseler remarks, "extended not only over the whole civilized world but almost over the known world." He adds also that "it is obvious how much the union of so many nations under one government, and the general diffusion of the Greek language, must have favored the heralds of Christianity."

The Roman dominion was outward and physical, solely for purposes of gain and aggrandizement. It tolerated all religions that did not resist political subserviency and pecuniary tribute. It did not hesitate to accept the civilization and language of those whom it subdued, and to assist in giving them universal currency. What therefore the

Roman accomplished in preparing the world for Christ's coming was to unite society under one government, and to make easy and direct the most rapid intercourse between all parts of the world. Uniformity of fundamental law was established and magnificent highways* were built, in order to facilitate political management and military operations, but they served equally well for the missionary labors of the first heralds of Christianity. Dr. Luthardt, in his *Fundamental Truths of Christianity*, (page 230,) so aptly presents this providential service of the Roman sovereignty that we readily borrow his words:

"All the separate states and kingdoms which had arisen from the great empire of Alexander were received into the Roman empire, and thus united also to the west, and drawn into the great stream of universal history. The Roman empire gave an external form, as Alexander's empire had given an intellectual preparation. It was by the Roman empire that nations, hitherto so reserved and exclusive towards each other, were united into one great whole, and a connection and intercourse established between them which were carried on also in the matter of universal civilization. All this contributed to implant in the minds of men the idea of a single kingdom which was to combine varieties of nations and customs in a higher unity, and thus to prepare for that great thought of Christianity,—the kingdom of God. At the same time it prepared the ways by which the Gospel might reach the western nations; for the roads upon which Roman officials and troops passed and repassed from the Capital to the provinces, or by which merchant vessels sailed backwards and forwards,

*These famous highways, so substantially built that remains of them may still be seen, attest alike the grandeur, power and oppression of the Roman Empire. By them "all the distant provinces and cities were united, and regular posts established. Beginning at Scotland, the Roman could travel on by post to Antioch, a distance of nearly four thousand miles, interrupted only by the passage of the English channel and the Hellespont." They were as "the bonds of conquest and the means of military subjection," but "they also assisted the civilization and conversion of the nations through which they passed. Christianity went forth on these roads, as a traveller and soldier, to consolidate her empire." Bushnell's *Work and Play*, lecture 11.—*The Day of Roads*.

served also for the messengers of Jesus Christ to travel with the word of life, from the Euphrates to Rome and Spain, in that great region of nations, within which the world's history was then transacted. This whole realm was included under one common law, to establish whose authority and make it the protecting power of public life, was the special vocation of Rome."

We cannot forbear from adding to this the testimony of an historical observer whose point of view is widely different. Prof. W. D. Whitney, in his *Language and the Study of Language*, (page 231,) says:

"It seemed at one period, as is well known, that Greece would succeed to the imperial throne of Persia, subjecting the civilized world to her sway; but the prospect lasted for a moment; the sceptre of universal dominion slipped from the hands of Alexander's successors, and soon passed over into the keeping of another and younger branch of the same family. Rome, appropriating the fruits of Greek culture, and adding an organizing and assimilating force peculiarly her own, went forth to give laws to all nations, and to impose upon them a unity of civilization and of social and political institutions. And if Christianity was of Semitic birth, Greeks and Romans gave it universality. Rejected by the race which should have especially cherished it, it was taken up and propagated by the Indo-Europeans, and added a new unity, a religious one, to the forces, by which Rome bound together the interests and fates of mankind."

Surely here is the hand of God in human history. Not more certainly do the worlds of space move toward the central point of the heavens, or the waters of the ocean follow the leading of the moon, than did all the lines of ancient activity and life yield to a mighty divine purpose, and converge about the Cross of Christ. In a most remarkable manner do all these diverse and yet conspiring influences show themselves in the Chief Apostle to the gentile nations. Paul was by birth at once a "Hebrew of the Hebrews" and a "free born" Roman citizen, and he was trained in the Greek culture of his time. We are told how he profited "in the Jew's religion," having been brought up in their chief city, "at the feet of Gamaliel;" we see him, in his restless activity, among the principal seats of Grecian literature and philosophy, at the same time securing to that language its immortality by his own

divinely-inspired epistles; we hear him, as again and again, protecting himself from his enemies by the broad shield of Roman citizenship, he appeals to Cæsar. And so Cæsar becomes the guardian of Christ's servant, and the resources of his empire minister to the spread of the Gospel. It was fitting therefore, that the inscription above the Cross should be written in Latin, as a testimony of the Roman's contribution towards ushering in "the fulness of the time."

There is another aspect to this great truth of the world's historical preparation for Christ's coming. We have looked upon the brighter side of the picture. There is a darker side, which is not less significant and instructive. We can now give it only the most hasty glance. The Jew had sadly forgotten and abused the trust committed to him. The precious treasure had been well nigh spilled from the leaking vessel. Christ came to his own, and his own received him not. Instead of a people waiting for his advent, he found the ritualistic Pharisee and the rationalistic Sadducee, to whom the Cross was a stumbling block and an offence. And as was the Jew, such were the Greek and the Roman, only more openly corrupt. Both Jews and Gentiles were "all under sin." If the latter were as the yet unawakened prodigal, still feeding at the swine trough upon the husks of profligacy,* the former were as the elder brother, clinging in selfish servility to his father's house, at once heartless and insolent. To the Greek, with his sophistry, and luxury, the Cross was foolishness. If we are asked to remember what Athens had been, we must remember also what Corinth was. It is true again that the Roman had conquered the world, but only to sink in the unutterable corruption which his outward prosperity

*See French's exposition of the parable of the Prodigal Son, in his *Notes on the Parables*. "The great famine of the heathen world was at its height when the Son of God came in the flesh. * * The Greek philosophy had completed its possible circle, but it had found no answer to the doubts and questionings which tormented humanity. * * All the monstrous luxuries and frantic wickednesses, which we read of, in the later Roman history, at that close of the world's pagan epoch, stand there like the last despairing effort of man to fill his belly with the husks. * * The experiment carried out on this largest scale, only caused the failure to be more signal, only proved the more plainly that of the food of beasts there could not be made the nourishment of men."

had engendered. Every subdued province added something to the mass of heterogeneous vices, and each accession to the multitudinous deities of the pantheon consecrated and guarded some impure rite. Every avenue that led to the Capital thus became the highway of fresh enormities, until the imperial city was overwhelmed by its own wickedness. Its outward magnificence and inward vileness recall the image of Herod Agrippa, whose gorgeous and dazzling robes concealed, but could not cure his smitten and loathsome carcass.

But in this there was manifested the world's need of a Saviour. The ruin of the race and its helplessness were demonstrated for all time. If a religion of ceremonial observances and moral precepts, without atonement for sin and spiritual regeneration, could save man, then surely the Jew might have rested in his law; if art, philosophy, and culture could restore the soul's peace with God, the Greek would not have needed the preaching of the cross; if material grandeur or political supremacy or military power could conquer lust and purge away moral defilement, then the Roman might have been as eminent in holiness as in his temporal dominion. Every possible human attempt at a solution of the moral problem had been made and all alike were miserable failures. "The world by wisdom knew not God." And so "God shut them all up together in unbelief, that he might have mercy upon all." This may therefore be rightly called a negative preparation of the world for Christ's coming. It showed him to be the Need and the Desire of all nations, although unwilling to acknowledge their necessity and unable to interpret their spiritual longings, and it showed that there is given no other name than his whereby men can be saved. That both Judaism and Heathenism became openly hostile to Christianity, and broke forth in persecution for its suppression, does not diminish the significance of the truth here maintained. These later exhibitions of antagonism and malignity only served to show how deeply diseased humanity had become, and how potent and thorough the remedy must be that should reach the case. And Christianity, by the manner of its conflict and victory, approved itself indeed the wisdom of God and the power of God.

There is, then, a divine side to human history. And the mighty movements throughout society to-day are under the guidance of Him, to whom has been committed all

power on earth and in heaven. "His kingdom ruleth over all." If the ancient civilizations prepared the way for his first advent to earth, the manifold influences of these "last times" are working together for that day, when he "shall appear the second time without sin unto salvation." If the Cross was erected at the point where converged the select streams of ante-christian life, the throne of judgment shall be set up at the confluence of all peoples, tribes, and tongues,—the ultimate terminus of all earthly activity. All nations shall flow unto it. As our limitless encouragement and hope, and as our ever-acting incentive to earnest labor, we are permitted to know that the world is moving forward, not to the crucifixion but to the coronation of Jesus Christ. The conspicuous inscription then will be, not "The King of the Jews," but "KING OF KINGS AND LORD OF LORDS."

ARTICLE VIII.

NOTICES OF NEW PUBLICATIONS.

Ecclesia Lutherana: A Brief Survey of the Evangelical Lutheran Church. By Joseph A. Seiss, D. D. Philadelphia: Lutheran Book Store, 807 Vine Street. This volume is a special contribution to our Jubilee Commemoration, and is worthy of the subject and the author, whose experience with the pen, and whose abilities in the pulpit, are so well known and appreciated. In a brief compass, the history, doctrines and practices of the Church are presented, and with the excellencies so characteristic of the writer, that even those who may differ from him on some points, cannot fail to be interested and instructed. The book is brought out in elegant style, in clear, bold type, on tinted paper, so as to make it most attractive to the eye.

An Order of Family Prayer. By E. Greenwald, D. D., Lancaster, Pa. Published by the St. Andrew's Society of the Church of the Holy Trinity. The work professes to be simply a compilation, and was prepared especially for use in his own family and the families of his congregation. The most of the Prayers are translations from "Dieffenbach's House-Agenda," regarded as one of the best works of its kind, and so well adapted to keep alive in the heart devotional feeling. Although we may prefer extemporaneous prayer, we should hail with interest the appearance of any work which will awaken a spirit of devotion in the Church, and promote among us a more general observance of Family Worship.

The Foreign Mission-Work of Pastor Louis Harms, and the Church at Hermansburg. By E. Greenwald, D. D. Philadelphia Lutheran Board of Publication. The character of Pastor Harms is well known, and this compilation of his successful labors in connection with Missions, by one who has so long been interested in the missionary work, is worthy a place in our Sunday School and Church Libraries.

Dr. Parrot's Ascent of Mount Ararat. Collated from his Printed Report. By E. Greenwald, D. D. Philadelphia: Lutheran Board of Publication. This is another of the series of excellent books issued by the Lutheran Board and deserving of extensive circulation. We trust the good work commenced will be continued, that the Church may not be so dependent upon other denominations for the literature required in our Sunday School Libraries.

Conversion of Captain William E. Sees, Harrisburg, Pa. By Charles A. Hay, D. D. Philadelphia: Lutheran Board of Publication. This is a beautiful and touching tribute to the memory of an earnest and noble-hearted Christian, an account of whose conversion is presented by one well known in the Church for his rare pastoral gifts. The book impressively shows the power of divine truth, and will tend to quicken our zeal in the service of the Master.

Ecce Deus-Homo, or the Work and Kingdom of the Christ of Scripture. Philadelphia: J. B. Lippincott & Co. The object of this interesting discussion is, to show that Jesus Christ was the God-Man—neither the *Homo* merely, nor the *Deus* merely, but in his own person, the *Deus-Homo*, the materials for the argument being derived from the various facts in the life of the Redeemer. The work is not controversial, but practical, intended to present the claims and character of Christ as the Divine Man.

The Duty and the Discipline of Extemporary Preaching. By F. Barham Zinke. New York: Charles Scribner & Co. This cannot be called a regular treatise on the subject. It is, in great part, autobiographical, giving the author's personal experience and success in cultivating the habit of extemporaneous, yet carefully studied, discourse. The work contains many valuable suggestions.

Lectures on the Evidences of Christianity in the Nineteenth Century. Delivered on the "Ely Foundation" of the Union Theological Seminary. By Albert Barnes. New York: Harper & Brothers. The volume comprises a series of ten Lectures, on the following topics: (1) The Limitations of the Human Mind on the Subject of Religion; (2) Historical Evidence as affected by Time; (3) Historical Evidence as affected by Science; (4) The Evidence of Christianity from its Propagation; (5) Miracles—the Evidence in the XIX Century that they were performed in the First; (6) The Argument for the Truth of Christianity, in the XIX Century from Prophecy; (7) Inspiration of the Scriptures with reference to the Objections made in the XIX Century; (8) Evidence of the Divine Origin of Christianity from the Personal Character and the Incarnation of Christ; (9) The Christian Religion as adapted to the Wants of Man, as illustrated in these eighteen hundred years; (10) Relation of Christianity to the World's Progress in Science, Civilization and the Arts in the XIX Century. It is a lucid and satisfactory exposition of the subject, presented with great candor and force, and will certainly not detract any from the high reputation enjoyed by the author.

The Atonement. By A. A. Hodge, D. D., Professor of Didactic, Historical and Polemical Theology, in the Western Theological Seminary, Allegheny, Pa. Philadelphia: Presbyterian Board of Publication. The work is divided into two parts: (1) The Nature of the Atonement; (2) The design, or intended application of the Atonement, and the argument is designed to cover the whole ground. The discussion is, of course, controversial, and written from a Presbyterian stand-point, but the faith of the Church, in which all evangelical Christians are agreed, the vicarious character of our Lord's active and passive obedience, is ably maintained. But when the distinctive views of Calvinism are presented in contradistinction to the views adopted by other Churches, the author is not so successful. The work possesses substantial merit, and will interest all thoughtful minds, while many of the sentiments will not secure their assent.

Nearing Home. Comforts and Counsels for the Aged. Philadelphia: Presbyterian Board of Publication. The materials for the volume have been gathered, from a variety of sources, with great skill and good judgment. We have been highly gratified with its examination, and can cordially commend it, especially to those for whose special benefit it has been compiled. It is a most acceptable contribution to the literature of the whole Church.

On Both Sides of the Sea: A Story of the Commonwealth and the Restoration. By the Author of "Chronicles of the Schönberg-Cotta Family." New York: M. W. Dodd. The narrative is resumed where it ended in the "Draytons and the Davenants," and presents a vivid picture of one of the most exciting and eventful periods in English History. The story commences on the day of the execution of Charles I., and concludes in New England, at a distant period of forty years. Mrs. Charles is a woman of genius and piety, and, in reproducing the past, possesses great power.

The Beggars of Holland and Grandees of Spain. A History of the Reformation in the Netherlands, from 1200 to 1578. By John W. Mears, D. D. Philadelphia: Presbyterian Publication Committee. This is a reliable narrative, connected with a most important era in the history of a noble people, and is told with great spirit and interest. Dr. Mears has shown judgment in the selection of the subject, and skill in its treatment.

The Hymn of Hildebert and other Mediæval Hymns. With Translations. By Erastus C. Benedict. New York: A. D. F. Randolph. These Hymns are presented in a most beautiful and artistic style and are worthy of the attractive form in which they are presented. These compositions give a glimpse of the piety of the gifted authors whose light shone so brightly during that Mediæval period of Christianity, and belong to the whole Christian Church. There are seventeen pieces in all, including *Dies Iræ*, *Stabat Mater Dolorosa*, *Veni, Creator Spiritus*, the Latin and English on opposite pages with appropriate notices of their respective authors.

A Dictionary of the Bible, comprising its Antiquities, Biography, Geography and Natural History. With Numerous Illustrations and Maps engraved expressly for the work. Edited by William Smith, LL. D., Classical examiner of the University of London. Hartford, Conn.: S. S. Scranton & Co. Philadelphia: Parmelee Bros. Dr. Smith's Dictionary is generally regarded as the best of its kind in the English Language. In the preparation of the work, the most

recent researches have been used, and the services of the most eminent scholars employed, so as to make the work complete and entirely reliable. It is unnecessary to speak of the excellencies of the Dictionary, as it has been endorsed by the leading men of all denominations. The Hartford edition we commend for popular use.

American Edition of Dr. William Smith's Dictionary of the Bible. Revised and Edited by Professor H. B. Hackett, D. D., with the co-operation of Ezra Abbot, A. M. Assistant Librarian of Harvard University. New York: Hurd & Houghton. Parts VII and VIII of the unabridged edition of this valuable serial have been laid on our table. Vol. I, reaching to the word Gennesaret, is now completed. We are glad to see the publication of this standard work prosecuted with the characteristic energy of the House, and in their usually elegant style.

Memoir of Geo. W. Bethune, D. D. By A. R. Van Nest, D. D. New York: Sheldon & Co. This is the Biography of one of the brightest ornaments of the American Pulpit, a man of versatile gifts, of ripe scholarship, and of more than ordinary æsthetic culture, well known as a Christian scholar and philanthropist. The narrative is well presented, and we are sure that the volume will be welcomed by many friends, in whose memory still linger pleasing recollections of the distinguished subject of the Memoir.

A Memoir of the Life and Labors of Francis Wayland, D. D., LL. D., Late President of Brown University, including Selections from his Personal Reminiscences and Correspondence. By his Sons, Francis Wayland and H. L. Wayland. In Two Vols. New York: Sheldon & Co. Dr. Wayland filled a large space in the public mind. His influence reached far beyond the denomination with which he was so prominently identified. He was a clear, logical and independent thinker, an eminent preacher and teacher, a man of generous impulses, earnest zeal and noble courage. His career in these pages is fully and honestly told; his own words and acts reveal to others the varied excellencies he possessed, the important services he performed.

Joseph H. Kennard D.D. A Memorial. By J. Spencer Kennard. His Son and Successor in the Pastoral Office. Philadelphia: American Baptist Publication Society. From our childhood we have known of the earnest, self-denying and successful labors of Dr. Kennard, and the memoir by a grateful and affectionate son appropriately portrays the subject in the various relations which he maintained in life. The work possesses peculiar interest, particularly to the denomination with whose ministry he was so closely connected.

The Life of John P. Crozer. By J. Wheaton Smith, D.D. Philadelphia: American Baptist Publication Society. This is a most beautiful tribute to the memory of a modest, exemplary, faithful Christian man. His life was devoted to active business pursuits, in which he was eminently successful. The charm of his character consisted in his unostentatious and steady piety, uniform kindness of heart, and his practical judicious philanthropy. During the War we frequently met him at the meetings of the Christian Commission, and learned to value his great moral worth and important services.

Life of Josiah Quincy of Massachusetts. By his son, Edmund Quincy. Boston: Ticknor & Fields. This is a charming book, and the author may well claim the gratitude of the public for the deeply interesting and valuable contribution, he has made to our biography.

cal literature. It is a history not only of the man whose virtues and services are here embalmed by filial affection, but of the memorable times, in which he lived and participated. Such Memoirs are opportune. The subject is worthy, the material rich, the instruction valuable and the influence salutary.

Theological Index. References to the Principal Works in every Department of Religious Literature, embracing nearly seventy thousand citations, alphabetically arranged under two thousand heads. By Howard Malcolm, D. D., LL. D. Boston: Gould and Lincoln. The preparation of this work necessarily involved a vast amount of labor, and although there are many omissions and some defects in the classification, it will prove a valuable help to the student of Theology. Dr. Malcolm and his excellent publishers are entitled to the cordial thanks of every friend of Christian knowledge for the service they have rendered.

The Epistle to the Hebrews with Explanatory Notes. To which are added a condensed view of the Priesthood of Christ, and a Translation of the Epistle, prepared for this book. By Henry J. Ripley, D. D., Late Professor in Newton Theological Institution. Boston: Gould and Lincoln. This volume, regarded as the best and most important of Dr. Ripley's works, is the result of a careful and continued study of the Epistle in the original, and cannot fail to contribute to a clearer and more comprehensive understanding of this interesting portion of the Scriptures.

Memories of Olivet. By J. R. Macduff, D. D. New York: Robert Carter and Bros. This work is uniform in design with the author's "Memories of Gennesaret," and "Memories of Bethany." A recent personal visit has confirmed him in the long-established impression, that the Mount of Olives is the most interesting locality in Palestine.

Light and Truth: or Bible Thoughts and Themes. By Horatius Bonar. New York: Robert Carter and Bros. An impressive and earnest effort to promote the devout study of God's word, and to win for it more of our love and reverence. Like all the productions of Bonar the work commends itself to our approval.

The Young Man Setting out in Life. By William Guest. American Tract Society. This little volume consists of four lectures: Life—How will you use it? Sceptical Doubts—How you may solve them; Power of Character—How you may assert it; Grandeur—How you may reach it; and is well adapted to arrest the attention of young men, and meet their wants. The force of the argument and the earnestness of its tone cannot fail to make an impression.

The Sabbath-School Index. By R. G. Pardee, A. M. Philadelphia: J. C. Garrigues. This volume comprises a brief history of the rise and progress of Sunday Schools, modes of instruction, practical examples in illustrative, pictorial and object-teaching; also suggestions in reference to the use of the blackboard, the management of infant classes, teacher's meetings, conventions, institutes, and other subjects connected with this great Christian work. The author gives the result of his forty-five years experience in this important field of labor as well as the best thoughts of Sunday School teachers and superintendents in our own land and in Great Britain.

The American Sunday School Union, by its numerous and attractive publications, is rendering the country very important service.

The Institution is worthy of the cordial support of all Christian denominations. *Story of a Chinese Boy*, *The Orphans of Glen Elder*, *Nelly*, or *the Best Inheritance*, *Stephen Grattan's Faith*. The *Hermit*, beautifully illustrated, we have recently examined, and regard them all as most deserving of the place they are intended to occupy in our Sunday School literature.

Natural History of Enthusiasm. By Isaac Taylor. New York: Robert Carter and Bros. The Carters have done good service in reproducing this well known volume of Dr. Taylor, whose works contain so many useful thoughts and valuable suggestions. The author describes in its various forms that fictitious piety which so frequently appears in times of unusual religious excitement, and endeavors to show the difference between it and true religious principle.

Life and Letters of Elizabeth, Last Duchess of Gordon. By Rev. A. M. Stuart. New York: Robert Carter and Bros. Independently of its religious character, the work will interest the reader on account of the introduction of so many prominent historical incidents, with which its subject was brought in contact during her protracted life, from 1794 till 1864.

Bible Hours: Being leaves from the Note-Book of the late Mary B. M. Duncan. New York: Robert Carter and Bros. This book is the result of a careful study of the Scriptures, consisting of brief meditations, giving the meaning of the sacred text with practical suggestions. Several pages have been added to this edition, giving directions in the management of children, and a few pieces of poetry.

The Visitor's Book of Texts: or the Word brought nigh to the Sick and Sorrowful. By the Rev. A. M. Bonar. New York: Robert Carter and Bros. This will be found a useful guide to those who are called to visit the sick and the afflicted. There is, perhaps, no Christian duty, in which persons so much fail, and in the performance of which judicious counsel is so much needed.

The Heavenly Life: Being Select Writings of Adelaide L. Newton. Edited By Rev. John Baillie. The Epistle to the Hebrews, compared with the Old Testament. New York: Robert Carter and Bros. These volumes are from the pen of a highly gifted English woman, whose physical sufferings for some years were very great, but whose life was a living fellowship with the Holy One. In the "Heavenly Life" her earnest intelligent piety is exhibited on every page, and the "commentary on Hebrews" is full of precious thoughts connected with the grand theme of the Epistle.

History of the United Netherlands: From the Death of William the Silent to the Twelve Years' Truce—1609. By John Lothrop Motley, D. C. L. In Four Vols. Vols. III and IV. New York. Harper and Brothers. These volumes cover a period of nineteen years, a period of the most thrilling interest, the narrative beginning with the days immediately succeeding the assassination of Henry III., and terminating with the time when the Republic was formally admitted into the family of nations, and its independence virtually acknowledged by Spain. Of Mr. Motley's qualities as an historian, it is unnecessary to speak. In these volumes he well sustains his reputation. Written in a pure and graceful style, on every page you meet with evidences of the most thorough research, careful reflection, impartiality and candor. The copious index adds greatly to the value of the work.

The Old Roman World, the Grandeur and Failure of its Civiliza-

tion. By John Lord, LL. D. New York: Charles Scribner & Co. This is an exceedingly interesting volume by one, who has, for years, been a diligent student of history, and is fully competent to discuss the topics presented. Facts are generalized, and the reader is left to examine, at his leisure, learned authorities, in which, too often, by minute details, the argument is obscured and art is concealed in a mass of learning.

The Canterbury Tales. By Geoffrey Chaucer. From the Text and with the Notes and Glossary of Thomas Tyrwhitt. Condensed and arranged under the text. A New Edition. Illustrated by Edward Corbould. London: Geo. Routledge & Sons. New York: 416 Broome St. Chaucer, the father of English Poetry, was quite a voluminous writer. But of his productions the *Canterbury Tales* are best known. The first edition of which was published in 1475. The publishers have conferred a very great service in presenting the public with this cheap yet beautiful edition of an author, in whose study there is a growing interest at the present day.

The Queens of American Society. By Mrs. Ellet. Author of the "Women of the American Revolution," etc. New York: Charles Scribner & Co. This volume furnishes sketches of nearly three hundred women, prominent in social life, or connected with important public events, and is full of anecdote, incidents and descriptions of dress and entertainment, at different periods in the Republic, which give historic value to the work. Full justice is done to the Christian character and benevolent spirit of many of these heroines. The volume is adorned with several very fine portraits.

Letters from Europe. By John W. Forney, Secretary of the Senate of the United States. Philadelphia: T. B. Peterson & Brothers. These Letters, written by the author during his recent tour abroad, and now collected and carefully revised, contain his impressions of men and things, presented with great clearness of thought, freshness of language and his characteristic energetic spirit, and abound in interesting information and valuable statistics. It is a very readable book, interesting and instructive, with a full alphabetical and analytical index for reference.

Gleanings from the Harvest-Fields of Literature. A Melange of Excerpta, curious, humorous and instructive. Collated by C. C. Bombaugh, A. M., M. D. Third Edition. Baltimore: T. N. Kurtz. Dr. Bombaugh's work, which has been thoroughly revised and enlarged, contains a large amount of curious and valuable information, not found in any other single volume, and is designed for all classes and all seasons. The mechanical execution of the book is most beautiful, and reflects the highest credit upon the Publisher.

Martin Chuzzlewit; Dombey and Son; Old Curiosity Shop; Little Dorrit. By Charles Dickens. With Original Illustrations. By S. Eytinge, Jr. Boston: Ticknor & Fields. Scarcely any thing need be added, in the way of commendation, to what has been previously said in reference to this attractive edition of an author whose merits are generally conceded. This edition is characterized by clearness of typography, excellent illustrations, good binding and cheapness, and also contains several stories not found in any other American edition.

Pictorial History of the Civil War in the United States of America. By Benson J. Lossing. Vol. II. Hartford: T. Belknap. The

second volume of this attractive work has made its appearance. It includes in the record the narrative of the war eastward of the Alleghany Mountains to the close of the battle of Fredericksburg, in the operations of the Army of the Potomac; the beginning of the Siege of Charleston; the movements of the Armies of the Ohio and of the Cumberland to the close of the battle of Murfreesboro', and of the Armies of Tennessee, Missouri, and the Gulf, to the fall of Vicksburg and Port Hudson. The author, in the preparation of the work, enjoyed unusual facilities for collecting authentic and valuable material, from Southern as well as Northern sources. He visited many of the scenes and localities which he describes, and had personal interviews with the prominent leaders on both sides. The work is illustrated with several hundred engravings on wood, sketches of persons and places, taken by the author and others, and unites artistic with literary excellence. It is written in a clear, animated style, with great candor and sincerity, and in an earnest, patriotic spirit. It is decidedly the best history of the Civil War, for popular reading, yet presented to the public.

History of the American Civil War. By John W. Draper, M. D. LL. D., Professor of Chemistry and Physiology in the University of New York. In Three Volumes. Vol. I. New York: Harper & Bros. In this elaborate work the author presents his views of the causes of the War, and the events preparatory to it, considered, not in a partisan, but in a philosophical and impartial, spirit. The war, in his opinion, originated in past influences and in past history, and was not the result of the passions and fanaticism of the hour. The true cause of these social convulsions, is traced to the silent influences of nature. His first inquiry is, therefore, into the physical characteristics of the country, its topography and meteorology. He, then, discusses the tendency to antagonism impressed on the American population, by climate and other physical causes, until it gradually develops into the geographical parties whose contest for supremacy in the Union, ultimately resulted in Civil War. The author's favorite theory of the irresistible influence of climate on the growth of national character and ideas, is presented with ability and learning, and will be read, even if not endorsed, with interest.

Women of the War: Their Heroism and Self-Sacrifice. By Frank Moore, Author of the *Rebellion Record*, etc., etc. Hartford, Conn.: S. S. Scranton & Co. The country is under great obligations to Frank Moore, for the services he has rendered in gathering so much valuable material in connection with the literature of the late War. Woman participated in its perils; it is right that she should share its glories. With the brave men who risked every thing in our conflict for the Union, they deserve to be enshrined in the affections of the nation. The book is beautifully printed, and illustrated with several fine steel engravings.

The Weaver Boy, who became a Missionary: Being a story of the Life and Labors of David Livingstone. By H. G. Adams, New York: Robert Carter & Brothers. This is a most interesting narrative of the experience, adventures and labors of a good man, the energies of whose whole life were directed to a great and noble object, the evangelization of Southern Africa. The singleness of purpose, lofty courage, indomitable perseverance and devoted zeal, which his remarkable career exhibits, illustrate most strikingly the character of

the true missionary, and will deeply strengthen the interest which the Christian world, at the present time, feels in his personal safety. The materials of the work have been derived chiefly from Dr. Livingstone's travels and valuable researches, published in 1857, and 1865. The book furnishes interesting information in reference to the manners and customs of the several African tribes, their productions, and the work of missions among this benighted race.

The Forest Boy: A Sketch of the Life of Abraham Lincoln. By Z. A. Mudge. New York: Carlton & Porter. The Life of our late good President is here told in a simple, familiar way, adapted to interest and instruct the young. The writer has used his materials with great skill and excellent taste.

Elements of Physical Geography, together with a Treatise on the Physical Phenomena of the United States. Illustrated by one hundred and fifty engravings, &c. By John Brocklesby, A. M., Professor of Mathematics and Natural Philosophy in Trinity College, Hartford, Conn. Philadelphia: E. H. Butler & Co. Among the educational works, in the special department to which it is devoted, this is the most thorough and comprehensive discussion of the subject, with which we are acquainted. The materials seem to have been collected from the best sources, and the illustrations are admirably executed.

Fred, Maria and Me. By the Author of the "Flower of the Family." New York: Charles Scribner & Co. This quaint and beautiful story of New England life, appeared originally in the "Hours at Home." We are not surprised, that its republication in this permanent and artistic form should meet with so much general favor.

The House on the Hill: or Stories for Charlie and Alice. By their Mother. New York: A. D. F. Randolph. Many of the incidents here narrated, actually occurred, and although written for the family of the authoress, they are given to the public with the hope that they may interest other children. Mr. Randolph's books for the young may be safely recommended.

Sunny Hour Stories. On the Wing. By Nellie Eyster. Philadelphia: Duffield Ashmead. This is the third volume of this interesting and useful series, written by Mrs. Eyster of the, Lutheran Church in Harrisburg. The charm of the work is its naturalness, the successful reproduction of home scenes, and its admirable adaptation to the capacities of the young. We look with interest for a continuation of the series.

The Clifford Household, by J. I. Moore; *Elsie Dinsmore,* by Martha Farquharsen; *The Little Fox,* or the story of Captain Sir F. L. McClintock's Arctic Expedition, by S. T. C. These are all from the House of M. W. Dodd, New York, who has by his valuable publications done so much to purify and elevate our juvenile literature.

A Sequel to "Peep of Day" New York: Robert Carter & Bros. An excellent little work, written in a plain simple style, and adapted to instruct and interest the youthful mind.

Two Thousand Miles on Horseback. Santa Fe and Back. A Summer Tour through Kansas, Nebraska, Colorado and New Mexico in the year 1866. By James F. Meline. New York: Hurd & Houghton. A narrative in the form of familiar letters, written at the time when the incidents were fresh in the mind, by an Army Officer who had opportunities for careful observation concerning a country, in which we all feel a deep interest.

The Lovers' Dictionary: A Poetical Treasury of Lovers' Thoughts, Fancies, Addresses and Dilemmas. Indexed with Ten Thousand References. New York: Harper & Bros. The title sufficiently indicates the design and scope of the work, which contains a wealth of thought from the best poets through the whole range of American and English literature on the particular subject, such as is not to be found in any single volume. It will certainly secure the attention of those who are interested in what the author calls the "tender science."

The Rebellion Record: A Diary of American Events. D. Van Nostrand. Part LXXI, with portraits of Major-General J. C. Davis and Major General F. C. Barlow, of this serial, so frequently commended, has made its appearance, and is full of interesting matter connected with the war.

The Evangelical Alliance of the United States of America, containing the Constitution and list of officers, Dr. Smith's valuable report to Fifth General Conference and Dr. Prime's report on the Conference at Amsterdam has been published by Robert Carter & Bros.

Analysis and Proof Texts of Dr. Julius Müller's System of Theology, by Prof. H. B. Smith, D. D., reprinted from the "American Presbyterian and Theological Review," will be found of special value to Theologians, though they may not be able to accept all the views of the eminent author. Publisher, Rev. J. M. Sherwood, New York.

The Early History of the Lutheran Church, in the State of New York: A Discourse delivered before the Hartwick Synod in the Lutheran Church of Richmondville, N. Y. Sept. 21st 1867. By G. A. Lintner, D. D., President of the Synod. Published by Resolution of Synod.

Address, at the Funeral of Mrs. Susan E. Musser, wife of William Musser, Esq., Sept. 18th 1867, By Joseph A. Seiss, D. D.

The Privileges and Obligations connected with the Great Reformation: A Jubilee Sermon, preached in Trinity Lutheran Church, Reading Pa., December 29th 1867. By Rev. Jacob Fry, A. M., Pastor.

Ninety-Five Theses, for the Seventh Semi-Centennial Jubilee of the Reformation, with notes and Appendix. Baltimore: T. Newton Kurtz.

The Jubilee Service: An order of Divine Worship for the Seventh Jubilee of the Reformation, commencing Oct. 31, 1867. C. P. Krauth, D. D. Philadelphia: J. B. Lippincott & Co.

Address to the Churches on the Reformation Jubilee of 1867. By J. G. Morris, D. D.

The Lutheran Church and Why I love it? A Jubilee Peace Offering from the Maryland Jubilee Association. By W. D. Strobel, D. D.

The Lutheran Church. By Joseph A. Seiss D. D.

The Jubilee. By Joseph A. Seiss, D. D.

Seventh Jubilee of the Reformation. Ein feste Burg. Translated by Rev. C. P. Krauth, D. D. Music arranged from the German. Published by Rev. H. M. Bickel.

Hymns for the Seventh Semi-Centennial Jubilee of the Reformation. By Rev. Matthias Sheeleigh, A. M., Philadelphia: J. B. Rodgers.

CONTENTS OF NO. LXXIV.

Article.	Page.
I. REVIVALS,.....	177
By M. VALENTINE, D. D., Professor in the Theological Seminary, Gettysburg, Pa.	
II. ADVANCED GROWTH IN GRACE,.....	203
By Prof. GEORGE BURROWES, D. D., Easton, Pa.	
III. CONFSSIONAL ET EXTRA-CONFSSIONAL,.....	232
By Prof. E. J. KOONS, A. M., of Muhlenberg College, Allentown, Pa.	
IV. SCHMID'S DOGMATIC THEOLOGY,.....	259
By CHARLES A. HAY, D. D., Professor in the Theological Seminary, Gettysburg, Pa.	
V. LIFE AND LABORS OF FRANCKE,.....	277
VI. THE RESURRECTION OF THE BODY,.....	298
By Rev. S. A. ORT, Professor in the Female Seminary, Hagers- town, Md.	
VII. THE THREE-FOLD WRITING ON THE CROSS,...	306
By Prof. LEMUEL MOSS, A. M., Lewisburg, Pa.	
VIII. NOTICES OF NEW PUBLICATIONS,.....	326

The January number of the *Evangelical Quarterly Review*, edited by Dr. M. L. Stoever, Professor in Pennsylvania College is on our table. This *Review* represents the theology of the Lutheran Church, but contains also articles, of a high order, on general literary and theological subjects, and has a number of learned and excellent contributors.—*Presbyterian (Philadelphia)*.

This number contains the usual rich and widely gathered variety, which characterizes the management of this excellent Quarterly.—*American Presbyterian (Philadelphia)*

The January number of this *Quarterly* has made its appearance. It is freighted with its usual variety of interesting articles. We are pleased to find that the interest and value of the publication is well sustained.—*Reformed Church Messenger (Philadelphia)*.

The articles in this first number for 1868 are upon suggestive topics and by able pens. A novel feature of this number is a chapter on Bibliography, from the pen of the industrious American scholar, S. Austin Allibone.—*Christian World (Cincinnati)*.

The *Evangelical Review* has done good service in its sphere, and acquired an excellent name under the management of its judicious and worthy editor. Its character is well sustained by the articles in the present number.—*Reformed Church Monthly (Philadelphia)*.

The *Evangelical Quarterly Review*, the organ of the Evangelical Lutheran Church, published at Gettysburg, Pa., and edited by Prof. M. L. Stoever, begins the New Year with a very readable number. The dogmatic and the historic elements are very well combined. Dr. Allibone's *Bibliography* is an exceedingly valuable contribution, in his peculiar vein.—*Congregationalist and Boston Recorder*.

The articles are for the most part of a popular character. Some of them however, as Bibliography by S. Austin Allibone LL.D., will invite the special attention of scholars. He has furnished a very valuable list of works of reference, of the class of Bibliographies.—*New York Evangelist*.

The distinguishing features of this number are an instructive article on Bibliography by S. Austin Allibone, LL.D., and a well written notice of the late Dr. Chas. P. Kranth, of Gettysburg. This we recognize as the work of the Editor, Dr. Stoever, and as a tribute of affection to departed worth.—*Lutheran and Missionary (Phil)*.

The January number of the *Review* is the best we have seen.—*Lutheran Observer (Phil)*.

This excellent Quarterly for January, 1868, contains a number of very fine articles, several of which are of universal merit.—*Lutheran Visitor (Staunton, Va.)*